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**NEW  
CLARENDON  
READERS  
( REVISED )**



**BOOK 3**

Re 1-8

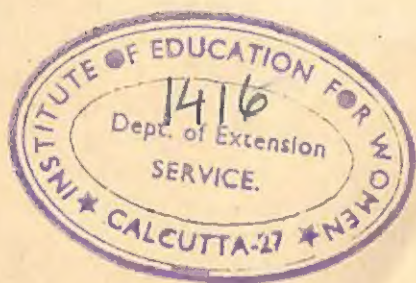


**OXFORD UNIVERSITY PRESS**



NEW  
CLARENDON READERS  
(REVISED)  
BOOK III

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## PREFACE

IN the preparation of this book for Class VIII, due care has been taken to conform to the requirements of the syllabus both in regard to content and form.

The pieces cover a variety of topics that are likely to be of interest to pupils at this stage. Tales of adventure, travels, biographies, accounts of scientific discovery and topics on civic duties have been included.

In the selection of poems, rhythm and suitability for recitation have been kept in view.

The new words and phrases have been shown at the top of the lessons, and the number of new words has been kept within the limit prescribed by the syllabus. Dr West's *A General Service List of English Words* (Revised Edition, 1953) has been consulted for guidance in the selection of words.

Incidental training in the grammatical forms and rules specified in the English syllabus for the class has been provided for in notes and exercises appended to the lessons. Ample exercises of a wide variety have been set so as to develop in the pupil a facility in correct composition and the conversion of sentences from one form to another. The grammatical rules have been set forth in as non-technical a manner as possible, and all exercises have been set from the text of the lessons.

The book has been written in simple, present-day English but sentences of a more complex character than those in the earlier Readers, have been used.

Every care has been taken to make the book a suitable stepping-stone to the School Final English Course, to which the pupil would proceed at the next stage.

## ACKNOWLEDGEMENTS

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The Oxford University Press and the executors to the estate of the late Mary Dobson for 'The Old Coolie', 'The Palm-tree and the Rose-tree', 'Asoka' and 'A Song of the Himalayas' from *The Toyman* and Other Songs of India for Children by Mary Dobson;

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## 1. THE STORY OF CREATION

void	firmament	herb	seasons
lesser	fowl	whales	image
	subdue		behold
	<i>in the midst of</i>	<i>bring forth</i>	

1. In the beginning God created the heaven and the earth. The earth was void and without form. Darkness was upon the face of the deep. The Spirit of God moved upon the face of the waters.

2. God said, "Let there be light" : and there was light. God saw the light and found that it was good. God divided the light from the darkness. He called the light Day, and the darkness Night. The evening and the morning were the first day.

3. God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." God made the firmament. He divided the waters which were under the firmament from the waters which were above the firmament. He called the firmament Heaven. The evening and the morning were the second day.

4. God said, "Let the waters under the heaven be gathered together into one place, and let the dry land appear." It was so. God called the dry land Earth; and the waters, gathered together, Seas. God saw that it was good.

5. God said, "Let the earth bring forth grass, the herb, and the fruit tree. Let each bear its seed in

itself." It was so. The earth brought forth grass and herb and tree. The seed of each was in itself. God saw that it was good. The evening and the morning were the third day.

6. God said, "Let there be lights in the firmament to divide the day from the night. Let them mark the seasons, days, and years. Let them give light upon the earth." It was so. God made two great lights : the greater light to rule the day, and the lesser light to rule the night. He made the stars also. He set them in the firmament to give light upon the earth and to divide the day from the night. God saw that it was good. The evening and the morning were the fourth day.

7. God said, "Let the waters bring forth, in large numbers, moving creatures that have life, and fowl that may fly in the open firmament." God created great whales and every living creature that moves and every winged fowl that flies. God saw that it was good. He blessed them saying, "Fill the waters and the earth with your kind." The evening and the morning were the fifth day.

8. God said, "Let the earth bring forth cattle, creeping things, and beasts." It was so. God made beasts, cattle, and everything that creeps upon the earth. He saw that it was good.

9. God said, "Let us make man in our image, after our likeness : and let man rule over the fish of the sea, over the fowl of the air, over the cattle, and every creeping thing, and over all the earth."

God created man in his own image. He created male and female.

10. God blessed them and said to them, "Fill the earth with your kind. Subdue the earth and rule over the fish of the sea, the fowl of the air, and every living thing that moves upon the earth. Behold, I have given you every herb and every tree bearing fruit. They will be food for you. To every beast and bird and creeping thing I have given green herbs for food."

11. God saw everything that he had made, and it was very good. The evening and the morning were the sixth day.

12. Thus the heaven and the earth were finished, and all beings and things in them. On the seventh day, God rested from all his work which he had done. He blessed the seventh day and made it holy.

[Note that the pronouns and possessive adjectives for God start with small letters, as in the Bible, from which the piece is taken. In our composition we have to use a capital letter to begin a pronoun or possessive adjective for God, as:—He, Him, His.]

## EXERCISES

I. Say :—

- (i) How were the day and the night created ?
- (ii) How was the sea made ?
- (iii) How were the sun and the moon created ?
- (iv) How was man created ?
- (v) How many days did God take to complete the work of creation ?
- (vi) What did God do after finishing His labour ?



2. Note the following sentences :—

God blessed them (Active Voice).

They were blessed by God (Passive Voice).

Change the Voice of the following :—

(i) God saw everything.

(ii) God made two great lights.

(iii) He set them in the firmament.

3. Mark the sentence :—

I have given *you* every *herb*.

Here the verb *have given* has two objects marked in italics. The object denoting the *thing* is the Direct Object and that denoting the *person* is the Indirect Object.

In changing the Voice, one of the objects will be made the subject, and the other object will be retained as object. This is called the *Retained Object*; e.g.

You have been given every *herb* by me.

Every herb has been given (to) *you* by me.

Make three sentences, using a verb with two objects *in each of them*, and change the Voice of the sentences framed by you.

## 2. THE WORLD'S MUSIC

swallows	croon	glee	sulk	chirp
twitter	linnet	eaves		twigs
boughs	sway	gaily		pattering

1. The world's a very happy place,

Where every child should dance and sing,

And always have a smiling face,

And never sulk for anything.

2. I waken when the morning's come,  
And feel the air and light alive  
With strange sweet music like the hum  
Of bees about their busy hive.
3. The linnets play among the leaves  
At hide-and-seek, and chirp and sing ;  
While, flashing to and from the eaves,  
The swallows twitter on the wing.
4. The twigs that shake, and boughs that sway ;  
And tall old trees you could not climb ;  
And winds that come, but cannot stay,  
Are gaily singing all the time.
5. From dawn to dark the old mill-wheel  
Makes music, going round and round ;  
And dusty-white with flour and meal,  
The miller whistles to its sound.
6. And if you listen to the rain  
When leaves and birds and bees are dumb,  
You hear it pattering on the pane  
Like Andrew beating on his drum.
7. The coals beneath the kettle croon,  
And clap their hands and dance in glee ;  
And even the kettle hums a tune  
To tell you when it's time for tea.

8. The world is such a happy place,  
 That children, whether big or small,  
 Should always have a smiling face,  
 And never, never, sulk at all.

*Gabriel Setoun*

world's=world is. morning's=morning is. it's=it is.

### EXERCISES

1. *Say :—*

- (i) What should every child do ?
- (ii) What does the poet feel in the morning ?
- (iii) What does the mill-wheel do from dawn to dark ?
- (iv) What does the kettle say ?

2. *Use in your own sentences :—*

- (i) dance (as a *noun* and as a *verb*).
- (ii) stay (as a *noun* and as a *verb*).
- (iii) round and round.
- (iv) to hum a tune.

3. *Give the substance of the poem in your own words.*

## 3. THE NIGHTINGALE

### PART I

nightingale	travellers	descriptions	foreign	chief
minister	command	thorough	despair	
wonderfully	crumbs	guide	extremely	grey
kitchen	kitchen-maid	gracious	charmed	
music	throne	straight	slipper	sufficient
silken	manner	exclaimed	listen	



invited	decorated	declined	allowed
	<i>in the thick of</i>	<i>up and down</i>	

1. In days long gone by there was an emperor. His palace was the most splendid in the world. In his garden were to be seen the most wonderful flowers. Silver bells were tied to them. They always sounded so that nobody should pass by without noticing the flowers. The garden was so large that even the gardener himself did not know where it began and where it ended. In the middle of the garden there was a lovely forest with high trees and deep lakes. In the trees lived a nightingale. It sang so sweetly that all who passed by stood still and listened.

2. Travellers from all parts of the world came to the city of the emperor. They admired it and the palace and the garden; but when they heard the nightingale, they said, "This is the best of all!" The travellers spoke of the nightingale when they went home. They wrote books about the emperor's beautiful palace and garden. But in all of them they mentioned the nightingale and gave it the highest place. Poets wrote poems about the nightingale in the wood by the deep lake.

3. The books and the poems came into the hands of the emperor. It pleased him to read the beautiful descriptions of his city, palace and garden. Everywhere he found written: "But the nightingale is the best of all." The emperor could not understand what it meant.

4. "What is this?" exclaimed the emperor. "I know nothing of this nightingale! Is there such a bird in my garden, in my empire even? I have never heard of it. To think that I should have to learn of such a thing for the first time from books written by foreign travellers!" He said to his chief minister: "I read of a wonderful bird called the nightingale. They say that it is the best thing in my whole empire. Why have I never heard anything about it? I command that it shall appear this evening and sing before me."

5. The minister replied that he, too, had never heard anything about it, but promised the emperor that a thorough search would be made for it in the garden. All day men ran up and down in the garden trying to find the wonderful nightingale. It seemed that all the world knew of it except the people at court. The bird could not be found, and the men were coming back in despair. At last they met with a poor little girl in the kitchen. She said, "The nightingale? I know it well. Yes, it can sing wonderfully. Every evening I carry to my poor, sick mother the crumbs from the table. I often rest in the wood and I hear the nightingale sing. Tears of joy come into my eyes, and I feel as though my mother was kissing me."

6. The men went back into the wood with the girl as their guide. When they were in the thick of the wood, they heard an extremely sweet sound. "That is it!" exclaimed the little girl. "Listen,

listen ! And there it sits." She pointed to a little grey bird among the green leaves of a tree. The men were surprised. They could not understand how a bird that looked so plain could be such a wonderful bird. "Sweet nightingale !" called the little kitchen-maid loudly, "our gracious emperor wishes you to sing before him."

7. "I will sing with the greatest pleasure !" replied the nightingale, and it began to sing most sweetly. The men were charmed by the music. One of them invited the nightingale to sing before the emperor at the palace that evening. "My song sounds best in the green wood," replied the nightingale. But as the emperor wished to hear its song, it agreed to come.

8. The palace was richly decorated. Thousands of golden lamps shed their light on the walls and the floor. The most lovely flowers had been placed in the hall. Near to the throne of the emperor was placed a raised golden stool on which the nightingale was to sit. The whole court was there. All looked at the little grey bird. The nightingale sang so sweetly that tears came into the emperor's eyes. Then the nightingale sang still more sweetly, and its song went straight to the hearts of all present. The emperor was greatly pleased, and said that the nightingale should have his golden slipper to wear round its neck. But the nightingale declined the slipper with thanks and said, "I have brought tears into the emperor's eyes, and that is a sufficient reward for me."



9. The nightingale was now to remain at court. A golden cage was made for it. The bird was allowed to go out twice every day and once at night. When the nightingale went out, twelve servants held silken strings tied tightly to the bird's legs. The bird felt no pleasure in going out in this manner.

### EXERCISES

I. *Say :—*

- (i) What was the garden of the emperor like ?
- (ii) What did the travellers praise most ?
- (iii) How did the emperor come to know of the nightingale ?
- (iv) What did the emperor do to get the wonderful bird ?
- (v) Who gave the news about the nightingale ?
- (vi) How did the men find the bird ?
- (vii) How was the nightingale kept in the palace ?

2. *Join the following pairs of sentences using what, when, as and that :—*

- (i) I command. It shall sing before me.
- (ii) The emperor could not understand. It meant.
- (iii) They were in the thick of the wood. They heard an extremely sweet sound.
- (iv) The emperor wished to hear its song. It agreed to come.

3. *Pick out three verbs in the Passive Voice in the Lesson and turn them into the Active Voice.*

4. *Fill in the blanks :—*

- (i) Tears of joy come — my eyes.
- (ii) This is the — of all.
- (iii) — wrote poems — the nightingale.

# 4. THE NIGHTINGALE

## PART II

majesty	mechanic	royal	artificial	diamonds
courtiers	ungrateful	novelty	entertainment	
distress	physicians	relief	plight	
comfort	suffer	sufferings	refreshing	
thoughtful	shuddered	obeyed	wound	
declared	pined	cracked	tossed	
<i>after all</i>	<i>over and over again</i>	<i>wore off</i>		
	<i>moved to tears</i>			

1. The whole city was speaking of the wonderful bird. The emperor could not do without its music even for a moment. His chief minister said to him, "Your Majesty, I find the song of this nightingale has become as necessary to you as your daily food. I do not know what will happen if the bird dies. For, after all, it is a living creature and must die some day or other." This set the emperor's mind thinking. He shuddered to think of the time when the nightingale would be no more. He sent for his best mechanic, and asked him to make a nightingale just like this nightingale of the wood.

2. The royal command was at once obeyed. On the following morning, the mechanic came with an artificial nightingale. It had a spring inside it. When wound up, the bird could sing just like a living nightingale. It was more beautiful to look at than the

real nightingale, for it was decorated with diamonds and rubies. The emperor was greatly pleased, and everybody at court greatly admired it. The emperor made the two birds sing together, but the sound was not pleasing to the ear. The two birds seemed to sing alike, but somehow their songs did not go well together.

3. The emperor and the courtiers continued for some time to listen to the song of the new bird. It was made to sing alone. It sang the same piece over and over again, and yet was never tired. Everybody forgot all about the real bird. Its cage was left open, and it flew away through the window. It went back to the green wood, unnoticed by any one. When this was found out, everybody declared that it was a very ungrateful creature. But they were not very sorry, for they had now a better bird in its place.

4. The days passed by, and the emperor soon knew by heart the song of the new bird. It could sing only one piece. When the novelty of it wore off, the emperor did not like the song so much. He remembered the real bird and its many songs that were ever new. He pined for it and soon fell ill. What little entertainment he could get from the artificial bird also came to an end soon. One day the artificial bird was singing while the emperor lay in bed listening to it. Suddenly something inside the bird cracked, and sounds like "whizz" and "whirr-r-r" were produced. The wheels ceased to run round and the music stopped. The emperor jumped out of bed and





sent for his doctor. But he could do nothing, and the voice of the artificial bird was hushed for ever.

5. The emperor grew worse and worse. He tossed in bed, more from distress of mind than from illness of body. His physicians could give him no relief. He was now always thinking of the sweet little bird of the wood. One evening, the emperor suddenly heard a most lovely song at the window. It was the little living nightingale. It had heard of the emperor's sad plight, and had come to comfort him with its song.

6. "Go on, sweet little bird, go on," cried the emperor. "You have charmed away all my sufferings and I feel I am a new man altogether. How can I reward you?"

7. "You have rewarded me!" replied the nightingale. "I drew tears from your eyes when I sang to you the first time, and I have again moved you to tears to-day. That is the highest reward that a singer can look for."

8. It went on singing, and the emperor fell into a sweet sleep. It was a most refreshing sleep, and he woke up from it bright and cheerful.

9. "You must always stay with me," said the emperor.

10. "That cannot be," replied the nightingale. "I cannot have my nest in the palace. I love to live in the green wood. I fly far around, to the poor fisherman, to the peasant's hut, to people who live far away from your court. I love your heart more than

your crown. I will come and sing to you when I feel I must do so. I will sing you something that will make you both glad and thoughtful. I will sing of those who are happy, and of those who suffer. But one thing you must promise me. You will never try to tie strings round my legs and hold me fast."

11. The emperor agreed, and the little bird sang another song and then flew away into the wood.

*Adapted from Hans Andersen's The Nightingale*

### EXERCISES

1. *Say :—*

- (i) What happened when the two birds sang together?
- (ii) Why were the people not sorry when the real nightingale flew away?
- (iii) What is the highest reward that a singer can look for?
- (iv) Why could not the real nightingale stay for ever with the emperor?

2. *Use in your own sentences :—*

after all ; alike ; over and over again ; charm (as a *noun* and as a *verb*) ; wear off ; to move to tears.

3. *Mark the following in paragraph 8 of the first part of the story :—*

The nightingale said, "I have brought tears into the emperor's eyes, and that is a sufficient reward for me."

Here we quote the exact words spoken by the nightingale. This is called *Direct Narration*.

We may also write it in our own words as follows :—

The nightingale said that it had brought tears into the emperor's eyes, and that was a sufficient reward for it.

This is called *Indirect Narration*.

Note the following points in *Direct Narration* :—

- (i) A comma (,) is put after the reporting verb *said*.
- (ii) The speech is put within inverted commas.
- (iii) The first word of the speech begins with a capital letter.

In *Indirect Narration* :—

- (i) There is no comma after the reporting verb *said*.
- (ii) In place of the inverted commas the word *that* has been used.
- (iii) There are some changes in the person of the pronoun and, the reporting verb being in the past tense, the other verbs have been changed to the past tense.

*Change paragraph 10 in Part II of the Lesson into Indirect Narration.*

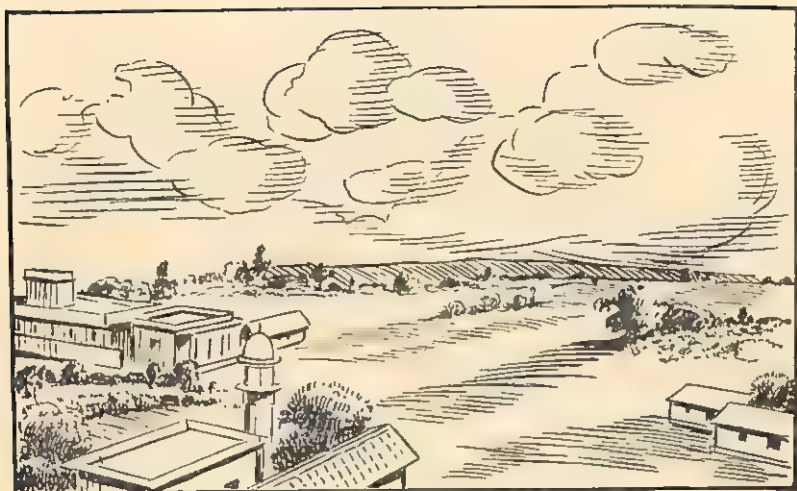
## 5. CLOUDS

**idly      shepherd      pasture      hastening      slumber**

1. The sky is full of clouds today,  
    And idly to and fro,  
Like sheep among the pasture, they  
    Across the heavens go.  
I hear the wind with merry noise  
    Around the house-tops sweep,  
And dream it is the shepherd boys—  
    They're driving home their sheep.

2. The clouds move faster now; and, see  
    The west is red and gold.  
Each sheep seems hastening to be  
    The first within the fold.





I watch them hurry on until  
The blue is clear and deep,  
And dream that far beyond the hill  
The shepherds fold their sheep.

3. Then in the sky the trembling stars  
Like little flowers shine out,  
While night puts up the shadow bars,  
And darkness falls about.  
I hear the shepherd-wind's good night—  
"Good-night, and happy sleep!"—  
And dream that in the east, all white,  
Slumber the clouds, the sheep.

*F. D. Sherman*

## EXERCISES

### I. Say :—

- (i) To what are the clouds compared ?
  - (ii) To what is the wind compared ?
  - (iii) What does the poet dream when he hears the wind blowing over the house-tops ?
  - (iv) What does the poet fancy when he sees the clouds move faster ?
  - (v) What does the poet dream when the blue sky is clear of clouds ?
  - (vi) To what are the stars compared ?
  - (vii) What is the poet's dream about the sleep of the clouds ?
2. Rewrite the poem in simple prose, with the poetic comparisons left out.
  3. Do you like the poem ? If so, say why you like it.
  4. Use the following in your own sentences :—  
 fold (as a *noun* and as a *verb*) ; to and fro ; dream (as a *noun* and as a *verb*) ; all white ; slumber (as a *noun* and as a *verb*).

## 6. FIRST AID

accident frightened absolutely faint(s) companions  
 breathe calm serious handkerchief  
 occasions germs bleeding soaked iced wrap  
 crawl snatch blanket blisters solution  
 fracture sprains joint bandage drowning  
 lungs oxygen promptly abdomen pillow  
 folded chest astride ribs pressure  
 respiration swallow (s) vomit injection  
*tincture of iodine permanganate of potash*  
*to get out of one's depth Pasteur Institute*

1. We should all know what to do when an accident takes place. The first thing to remember about an accident is that we must keep our head cool. We must not be frightened by it, and we must not forget what we have to do. We must keep ourselves absolutely calm.

2. There are so many kinds of accidents. A boy cuts his finger with his knife; the cook's clothes catch fire while she is cooking; a girl faints; one of our companions gets out of his depth while bathing and goes under water; there is a motor accident, and someone's leg is broken.

3. Whenever there is a serious accident, we should get a doctor's help as soon as possible. But in many cases something must be done before the doctor comes. If a person's clothes are on fire, we have to do something at once to put out the fire. What a person does, as soon as an accident takes place, is called "first aid".

4. If there is a small cut, we should wash it with cold water and tie a clean rag over the place with a rolled up handkerchief. If the cut has been caused by anything dirty, we should put some tincture of iodine on the wound. We should keep this in our house for use on such occasions. The iodine will kill any germs which may have got into the wound. If there is a deep cut or wound, we should try to stop the bleeding. A soft rag soaked in cold water or iced water should be wrapped round the bleeding part.

5. Bleeding from the nose is common. When this

happens, the person should sit up and breathe through the mouth. Clothes soaked in cold water should be put on his nose and the back of his head. Ice would be very helpful.

6. Very often we have burning accidents. Babies crawl or fall into a fire. If the clothes catch fire, we should snatch up a rag or blanket and should wrap it round the person. He should be laid flat on the ground, and the flames should be covered up with the blanket. Burning cannot go on unless there is air. By using the blanket we keep out air, and so stop the burning. The worst thing to do is to rush out into the air, for this only fans the flames.

7. We should get a doctor quickly, and before he comes we should remove the clothing. If it is sticking to the burnt part, we should not tear it off, but cut round the part which is sticking. We should not break the blisters, if there are any. Some clean rags, soaked in a solution of water and coconut oil, should be lightly spread over the burnt part.

8. When a bone is broken, it is called a fracture. Great care should be taken in giving first aid in such cases. We should place a folded cloth under the limb and pull the limb gently and straight. The cloth should be wrapped round the limb. Some pieces of wood should be laid on the outside along the limb and tied with the handkerchief. The affected limb must be kept at rest or the broken ends of the bone will come apart. The person should be carefully



lifted on to a cot, mat or blanket and carried to a hospital or his home.

9. Sprains occur when the bands round a joint get torn or stretched. The joint should be kept in cold water and a bandage should be firmly put round it.

10. Fainting is another common accident. If the brain gets too little blood, a person faints. This happens because the heart does not beat strongly. When a person faints, he should be allowed to lie down. He should have plenty of air and people should not be allowed to crowd round him. Cold water should be sprinkled on his face.

11. We should also know what to do in a case of drowning. If a person is under water for any length of time, water goes into the lungs instead of air. Without oxygen, we cannot live. We must therefore help the person to breathe as soon as possible. In drowning, the lungs stop acting before the heart stops. If the heart still beats even faintly, we may save the life by acting promptly. The first thing to be done is to get the water out of the lungs. To do this, we should turn the person over on his face and lift him up by putting our hands under the abdomen. He should be lifted up and down, two or three times, so that the water may run out of the lungs. He should then be laid down and a pillow, or a blanket, or two or three folded coats, should be placed under the chest. One should kneel astride over his body and put one's hands on each side of the

back over the lower ribs. The person should be pressed down steadily so as to drive the water out of the lungs. The pressure should then be relaxed without removing the hands. This should be repeated for some time. This is called "artificial respiration", and sometimes people have recovered after this artificial respiration has been carried on for several hours.

12. Sometimes people swallow poison by mistake instead of medicine, and sometimes children get hold of a bottle of some poison and drink some of it. If this happens, the doctor should be sent for at once. But before he comes, we should try to make the person vomit. A lot of hot water with salt would be a help in making the person vomit.

13. In a case of snake bite, we should tie a cord or handkerchief round the limb, above the wound. We should make a cut into the wound caused by the snake, and let the wound bleed. We should then rub some dry permanganate of potash into the wound. The person should then be taken to hospital to get the special injection for snake poisoning. In a case of a bite by a mad dog, the person should be sent for treatment to a Pasteur Institute.

## EXERCISES

1. Say :—

- (i) What should we do when there is an accident ?
- (ii) What should be done when there is a serious accident ?
- (iii) What is "first aid" ?

- (iv) What should we do when there is (a) a cut, (b) a burning accident, (c) a fracture, (d) a sprain, (e) fainting?
- (v) What is to be done in the case of drowning?
- (vi) What should we do in the case of poisoning and snake bite?

2. You know that the *Mood* is the *mode* or *manner* in which a verb expresses a thought. You also know that : (i) when we simply state a fact, we use the *Indicative Mood* ; e.g. "A boy *cuts* his finger." ; (ii) when we use a verb to name an action or to express a purpose, we use the *Infinitive Mood* ; e.g. "I like *to read*." ; "He came *to see* me." ; (iii) when we give an order to a person, we use the *Imperative Mood* ; e.g. "*Read* the book." (Note that in this mood the subject *you* remains understood) ; (iv) when we express an uncertainty or doubt (which is indicated by adding *if*), we use the *Subjunctive Mood* ; e.g. "*If there is* a deep cut, we should try to stop the bleeding."

(i) *Pick out three sentences of each of the following Moods :—*  
Indicative, Subjunctive and Infinitive.

(ii) *Make three sentences in the Imperative Mood.*

## 7. THE LAND OF STORY-BOOKS

lit	track	sofa	spy	starry
solitudes	brink	fire-lit		prowl

1. At evening when the lamp is lit,  
Around the fire my parents sit ;  
They sit at home and talk and sing,  
And do not play at anything.
2. Now, with my little gun I crawl  
All in the dark along the wall,  
And follow round the forest track  
Away behind the sofa back.

3. There, in the night, where none can spy,  
All in my hunter's camp I lie,  
And play at books that I have read  
Till it is time to go to bed.
4. These are the hills, these are the woods,  
These are my starry solitudes ;  
And there the river by whose brink  
The roaring lions come to drink.
5. I see the others far away  
As if in fire-lit camp they lay,  
And I, like to an Indian scout,  
Around their party prowl about.
6. So when my nurse comes in for me,  
Home I return across the sea,  
And go to bed with backward looks  
At my dear land of Story-books.

*R. L. Stevenson*

### EXERCISES

1. *Say :—*

- (i) What do my parents do at evening ?
- (ii) Where do I crawl with my gun ?
- (iii) What do I do till it is time to go to bed ?
- (iv) What do I do when my nurse comes ?

2. *Make sentences with :—*

follow ; crawl ; drink ; look (as a *noun* and as a *verb*) ; lie.





could he have a temple? So he went about the streets of Banaras, begging for money. He cried, "Rama! Rama!" as he went from street to street, and everyone came out to give him something.

4. Tulasi Das now had enough money to build a temple, and it was soon built. Every day people came to the temple. Tulasi Das sang sweet songs about Rama, and people sang with him. They brought gold and silver coins for Tulasi Das, which he kept in vessels in a room in the temple.

5. One night two thieves entered the temple. They had heard of the vessels full of gold and silver, and wanted to steal them. They took as many vessels as they could, and were about to run away. They came to the door by which they had entered. But they saw two men standing there. The men had not been there when the thieves came in. The thieves went to another door, and there, too, they saw the same two strange men. The thieves shook with fear and went back to the room where the vessels were. They put back the vessels, but could not yet come out. The two men were at every door. So they had to stay in the temple all night.

6. At dawn, Tulasi Das was going to the Ganga for his daily bath, when he found the two thieves in the temple. They tried to hide from him, but he called them, and they came and fell at his feet. "We are thieves," they cried, and told him everything.

7. Tulasi Das was filled with wonder. Who could

those two strange persons be ? When did they come and when did they go ? From where did they come ? How was it that the thieves did not see them when they came in ? From where did they appear all of a sudden ?

8. Tulasi Das thought and thought. At last he felt that the two persons were none other than Rama and Lakshmana. He had no doubt about it. They had come down to save the holy money in the holy temple.

9. Tulasi Das pulled up the two thieves and himself fell at their feet. "You have seen the gods with your own eyes. You are blessed. Who am I to punish you ? The gods have saved you, and you may go. I bless myself by touching your feet."

10. But the two thieves did not go. They stayed on in the temple. They were fully changed, and sang with Tulasi Das every day his songs about Rama.

Out of these songs came the famous *Ramayana* of Tulasi Das.

### EXERCISES

1. Say :—

- (i) Why is Tulasi Das famous ?
- (ii) Why did Tulasi Das wish to build a temple of Rama ?
- (iii) How did he collect money ?
- (iv) Where did he keep the money ?
- (v) What did the two thieves do ?
- (vi) Why did they shake with fear ?
- (vii) What did Tulasi Das think about the thieves ?
- (viii) Why did he fall at their feet ?

2. Join each pair of sentences by using *and*, *but* and *which* :—

- (i) There is a story about Tulasi Das. It is very interesting.
- (ii) They would make them good. They would make them happy.

(iii) They put back the vessels. They could not yet come out.

3. *Pick out a verb with two objects in the Lesson, and point out its direct and indirect objects.*

4. *Change the Voice of :—*

(i) *The Ramayana* of Tulasi Das is read by all.

(ii) They brought gold and silver coins.

(iii) They took as many vessels as they could.

## 9. A TRIP ALONG THE GANGA

trip	route	scenery	honour	pilgrims
important		semi-circular		moonlit
		<i>in honour of</i>		

1. The Ganga is the most famous river of India. It rises at a very high part of the Himalayas. To the Hindus it is the holiest river. To them every part of it is holy. Almost all the places on its banks are holy, though some places are holier than others.

2. We once took a trip along the Ganga. What we saw on both sides of the river charmed us. It was the most pleasant trip we ever took in our lives.

3. We went to Gangotri, the place where the goddess Ganga first came down upon the earth from heaven. It is said that King Bhagirath prayed for long years to bring the goddess down on to the earth. So she became known as Bhagirathi, after the name of Bhagirath. There is a big temple of the goddess Bhagirathi at Gangotri. It is 10,300 feet high up on the biggest mountain of the world. The route



along the mountain is very difficult. But a traveller forgets his difficulties when he looks at the lovely scenery all around him.

4. At Deva Prayag, 1,550 feet high up on the Himalayas, another holy stream, called the Alaka-nanda, joins the Bhagirathi. The mixed stream from this place is called the Ganga. It is said that Ramachandra prayed here for a thousand years after killing Ravana. A temple was built here in honour of Ramachandra.

5. From Deva Prayag the Ganga flows down the mountain. In a place near by, called Lachhman Jhula, Lakshman, brother of Ramachandra, is said to have prayed for a long time. He found that the pilgrims could not cross the Ganga here. So they could not go to the holy places on the other side of the river. He made a bridge of rope over the Ganga. This hanging bridge of rope became famous as Lachhman Jhula.

6. At Hardwar, the holy Ganga leaves the mountains behind and comes down to the plains. The temples here are all on the right bank of the river and stone steps go down to the water. Hundreds of pilgrims come here to bathe in the Ganga. Hardwar is a beautiful place. The water of the Ganga is so clear here that one can easily see the bed of the river. One can see a large number of big fish swimming about in the river. They are very tame. They will come close up to the ghat without any fear. The pilgrims who bathe in the Ganga feed these tame fish.

7. At Prayag, which is also known as Allahabad, the holy river Jamuna joins the Ganga. The Jamuna also rises in the Himalayas. Delhi, Agra, Brindaban and many other famous places of India are on the banks of the Jamuna. The place where the Jamuna meets the Ganga at Prayag is known as Sangam. Thousands of Hindus, men and women, bathe at the Sangam every day. On special occasions, like the Kumbha-Mela, lakhs and lakhs of people from all parts of India come to Prayag to bathe at the Sangam.

8. From Prayag the Ganga flows down to Banaras. Banaras is one of the holiest places of the Hindus. The Ganga has a south-eastern course for almost all its length. But at Banaras it flows northwards. This is one of the reasons why the place is looked upon as very holy.



Banaras

9. Banaras is a city of temples. The most important temples are those of Viswanath and Annapurna. The temples are open to all. Banaras is

also famous for its holy ghats on the Ganga. The Ganga has a beautiful semi-circular bend here. The city faces the east. So from a boat it looks like a city of gold in the morning. The evening view is equally charming. The city also looks wonderful when seen from the river on a still, moonlit night.

10. We went to Sarnath. It is four miles to the north of the city of Banaras. It is here that Lord Buddha preached his religion for the first time. So Sarnath is one of the holiest places for the Buddhists.

11. Not far from the sea, a branch of the Ganga flows down south. This is called the Hooghly. Calcutta, which is known as the city of palaces, stands on the Hooghly. The Hooghly comes into the Bay of Bengal at a place which is known as Ganga-Sagar. Thousands of people bathe here on a holy occasion once a year.

## EXERCISES

1. Say :—

- (i) Why is the River Ganga famous ?
- (ii) Why is Bhagirathi so called ?
- (iii) What is Lachhman Jhula and why is it so named ?
- (iv) What is Sangam ? Why do the Hindus bathe here ?
- (v) How does Banaras look from the Ganga ? Why is it looked upon as very holy ?
- (vi) Where is Sarnath ? Why is it famous ?

2. Make sentences with the following :—

bath and bathe ; holy, holier, holiest ; in honour of ; usually ; looked upon ; face (as a *noun* and as a *verb*) ; look (as a *noun* and as a *verb*).

3. Complete the sentences:—

(i) We once took a trip — — —.

(ii) Banaras is a city — —.

(iii) Calcutta is a city — —.

4. Pick out at least two sentences in the Passive Voice in the Lesson and change them into the Active Voice.

## 10. THE CHARACTER OF A HAPPY LIFE

armour	utmost	passions	soul
private	vice	rumours	public
retreat	flatterers	oppressors	conscience
entertains		servile	grace

1. How happy is he born and taught,  
That serveth not another's will:  
Whose armour is his honest thought,  
And simple truth his utmost skill !
2. Whose passions not his masters are,  
Whose soul is still prepared for death;  
Untied unto the world by care  
Of public fame, or private breath.
3. Who envies none that chance doth raise,  
Nor vice hath ever understood ;  
How deepest wounds are given by praise,  
Nor rules of state, but rules of good :
4. Who hath his life from rumours freed,  
Whose conscience is his strong retreat:  
Whose state can neither flatterers feed,  
Nor ruin make oppressors great.

5. Who God doth late and early pray,  
More of His grace than gifts to lend:  
And entertains the harmless day  
With a religious book or friend.
6. This man is freed from servile bands,  
Of hope to rise, or fear to fall;  
Lord of himself, though not of lands,  
And having nothing, yet hath all.

*Sir Henry Wotton*

## EXERCISES

1. Say :—

- (i) Who is really a happy man?
- (ii) What does a happy man do late and early?
- (iii) How is it true that a happy man has all, though having nothing?

2. Name the class of Pronouns to which *that* and *whose* (stanza I) belong.
3. Give the positive and comparative degrees of *utmost*.
4. Make sentences with :—  
servile; rumour; public; private; neither . . . nor.

## 11. YOUTH WORK IN YUGOSLAVIA

captured   desert   destroyed   wagons   famine  
tours   marshal   cinema   valuable   surveyors  
overseers   ordinary   competitions   uncultivated  
discussions

(to) make up (one's) mind by means of  
at the head of



1. Yugoslavia is a small country in the south-east of Europe. It was captured by the Germans in the Second World War. After the defeat of the Germans, Yugoslavia became free. But the war had ruined everything that Yugoslavia had. The boys and girls of the land now joined together to build a new Yugoslavia. A girl named Danica became their leader. Her mother had been killed in the war.



2. The war had taught Danica many things. She put herself at the head of "People's Youth", the name of a band of young workers. Danica made up her mind to make a new Yugoslavia, where no one would be poor, and everyone would have enough to eat. When Yugoslavia became free, it was like a desert. The fields were lying uncultivated; roads, bridges and railway lines had been destroyed; there were no railway wagons or carriages, and there was famine all over the country.

3. It was at this time that Marshal Tito, the leader of Yugoslavia, put himself at the head of "People's Youth". He told the young men and women that they could build a new Yugoslavia if they tried. He told them that they were the rulers of the future. Youth leaders like Danica arranged tours to far off villages, and passed on the words of Marshal Tito to the people.

4. Very often, Danica and the other workers with her had to walk miles and miles. They could not use even a cart. The carts were all useless because the Germans had killed most of the horses. The young workers covered the whole country in 1946. Each worker gave three months' free service to the nation, and work began in full force. Almost every district took up one or more jobs. The scheme was so arranged that the whole work could be completed in three months.

5. Marshal Tito was at the head of it all. He saw that not a single minute was wasted. Education was spread among the people. Along with education, there were games, cinema shows and plays. The young workers built hundreds of miles of new canals and roads. Lands were cultivated. Water was brought by means of canals to dry lands where no crop grew before. New roads were built to join the great towns. New workers joined the party in large numbers. Even Muslim girls who wore *borquas* also joined to give whatever help they could.

6. The young people of Yugoslavia felt how strong they were. They found that they could have a pleasant holiday, and also do very valuable work for the country. They built the world's first "Youth Railway". The workers knew nothing about building a railway. Those who were most clever among them began to learn different things about it. Some learnt the work of surveyors and overseers, some that of drivers. The ordinary workers did the heavy manual work. Slowly and steadily they proceeded with their work. The working day was six hours. There were competitions among different groups.



*By courtesy of Mr Henry Grant*

Tightening bolts on the railway. This part of the line, near Samac, runs through flat country.

for good results. Singing, dancing, discussions and sports filled their spare time.

7. The news of the Youth Railway of Yugoslavia spread to other countries. Students from other lands visited Yugoslavia to join the work of the Youth Railway. The Youth Railway was a grand success. It was completed on 7 November 1946. A distance of 55 miles was covered, and two important places in the country had been joined. The youth of Yugoslavia had won the fight.

8. Other plans for an all-round improvement of the country followed, one after another, under the wise leadership of Marshal Tito. The youth of Yugoslavia are an example to the youth of all the world.

### EXERCISES

I. Say :—

- (i) What did the Second World War do to Yugoslavia?
- (ii) Who is Danica? What did she do to build a new Yugoslavia?
- (iii) Who is Marshal Tito? Did he visit our country?
- (iv) How did "People's Youth" tour their country?
- (v) What did "People's Youth" do to improve the country?
- (vi) What is their most notable work?

2. You know that there are some verbs that *help* the principal verb in a sentence. These are called *helping verbs* or, more usually, *Auxiliary Verbs*.

*Pick out five Auxiliary Verbs in the Lesson and make a sentence of your own with each of them.*

3. Choose the right Preposition from those in brackets and fill in the blanks :—

(i) Work began (at, in) full force.

(ii) They could be completed (by, in) three months.

(iii) Water was brought (with, by) means (at, of) canals.

(iv) It was completed (on, at) 7 November.

4. Make sentences of your own with the following :—

at the head of ; slowly and steadily ; to make up one's mind ; far off.

## 12. RANA PRATAP

altar	reared	savage	guards	desperate
tempted	hurled	lance	coward	bravery
self-sacrifice				

1. Mewar fell on evil days, but Pratap, the Rana of Mewar, did not lose heart. He had lost Chitor, the capital of Mewar. He made up his mind to get it back. His enemy was the great Mogul Emperor, Akbar, but he was not at all afraid.

2. Pratap made a promise that until Chitor was recovered, he would live a hard life. He would not use gold and silver dishes at his meals ; he would use the leaves of trees instead. His bed would be of straw and he would not shave his beard. He ordered that no one should plough the fields and no crops should be grown in the country.

3. Pratap wanted his orders to be strictly followed by all his people. He would go out on horseback to make sure that this was being done. Once he found that a goatherd had grown grass on his fields and



was feeding his flock on it. The man was killed and hung up under the orders of the Rana. Pratap wished that it should be a warning to others.

4. Pratap showed his greatest valour in the battle of Haldighat. With a small body of 22,000 Rajputs, he fought against the huge army of Akbar. Pratap made his way through the Mogul army to face Salim, a son of Akbar. Salim was commanding Akbar's army from on top of an elephant. The guards of Salim fell before Pratap. Pratap's blue horse, Chetak, was as brave as his master. He rushed upon the elephant of the Mogul Prince. Pratap hurled his lance against his foe. It would have killed Salim, but the steel plates round the hood saved him. The driver of the elephant was killed. The elephant without the driver ran away wildly, and carried off Salim from the battlefield. Pratap received many wounds. The Mogul army became desperate. They surrounded him thrice, and thrice did Pratap get away through them. He fought with the "royal umbrella" over him. This helped the enemy to mark him, but Pratap would not fight without the umbrella. He did not want to fight like a coward. At last Pratap had to leave the field. Of the twenty-two thousand Rajputs fighting with him, only eight thousand left the field alive. But Haldighat will never be forgotten; it will always be remembered as the field where the brave Pratap fought like a hero.

5. Pratap went away on the back of his brave

horse, Chetak. The horse saved his master by jumping over a mountain stream. Pratap was being followed closely by two Mogul horsemen. If Chetak had not jumped over the stream, Pratap would have been killed. Chetak was tired out, and soon fell down and died. The spot where Chetak fell is still a holy place in Mewar. There is a stone altar to mark the spot.

6. Pratap then flew from rock to rock and fed his family on the fruits of hills. He reared his young son, Amar, in the midst of beasts and savage men. Akbar tempted Pratap with many offers, but Pratap was not the man to bow down his head to any one.

7. Pratap got back the greater part of Mewar, but he could not recover Chitor. His last days were spent in peace. Akbar did not give him any further trouble. He felt respect for the great bravery and self-sacrifice of Pratap.

*Based on Tod's Annals and Antiquities of Rajasthan*

### EXERCISES

x. Say :—

- (i) Who was Pratap ?
- (ii) What promise did he make ?
- (iii) What did he order his subjects to do ?
- (iv) Why did he punish the goatherd ?
- (v) How did he fight in the battle of Haldighat ?
- (vi) How did Chetak save the life of Pratap ?

2. Pick out the Auxiliary Verbs in paragraphs 2 and 3 of the Lesson.

3. Pick out the verbs in the Infinitive Mood in paragraph 4 of the Lesson.

4. Use the verbs in brackets in their right tense :—

- (i) He (*fight*) against the huge army of Akbar.
- (ii) The guards of Salim (*fall*) before Pratap.
- (iii) He (*feel*) respect for Pratap.

5. Omit not or no and rewrite the sentences in the affirmative :—

- (i) No one should plough the fields.
- (ii) Akbar did not give him any further trouble.
- (iii) He did not lose heart.

### 13. I VOW TO THEE, MY COUNTRY

vow	earthly	entire	perfect	falters
undaunted	final	count	fortress	faithful
	bounds		increase	

1. I vow to thee, my country—all earthly things above—  
Entire and whole and perfect, the service of my love;  
The love that asks no question, the love that  
stands the test,  
That lays upon the altar the dearest and the best;  
The love that never falters, the love that pays the  
price,  
The love that makes undaunted the final sacrifice.
2. And there's another country, I've heard of long ago—  
Most dear to them that love her, most great to them  
that know—  
We may not count her armies, we may not see her  
king;  
Her fortress is a faithful heart, her pride is suffer  
ing;

And soul by soul and silently her shining bounds  
increase,  
And her ways are ways of gentleness and all her  
paths are Peace.

*Sir Cecil Spring-Rice*

## EXERCISES

1. *Say :—*

- (i) What do I vow to my country ?
- (ii) How do I love my country ?
- (iii) What is the other country referred to in the poem ?
- (iv) What are the peculiarities of that other country ?

2. *Give one word for :—* most dear *and* most great.

3. *Make a sentence with each of the following :—*  
test; final; faithful; fortress.

## 14. DISEASE AND HOW TO FIGHT IT

particular	cholera	plague	tuberculosis
measles	sneeze	infection	infected
vegetable	carriers	insects	mosquito
bugs	disinfectants	filth	inoculation
substances	hollow	enteric	vaccination
fleas			

1. Most of the illnesses and diseases from which we suffer are due to germs. Each illness is due to a particular kind of germ; for example, there is one kind of germ for cholera, and another for plague, and another for tuberculosis.

Germs get into our bodies in different ways. We

must know about these to protect ourselves against them.

2. There are germs of diseases in the air we breathe. Persons who suffer from colds, measles and some other diseases spread the germs with their breath. When they cough, sneeze or spit, thousands of germs spread through the air. People suffering from such diseases should always cough or sneeze into a handkerchief or into a piece of paper which can be burnt.

3. Some germs are present in water. They get into water in various ways. Dirty clothes of diseased persons are washed in a tank, and at once the germs of their disease pass into the water. This infected water is drunk, or is added to milk. To avoid this form of infection, we should always boil our drinking water and milk.

4. Germs are often present in food. In the market, flies sit on fruit, vegetables, sugar, meat, etc. Flies are great carriers of germs. We should therefore never buy our sweets from a shop where they are left uncovered. Germs also get into our bodies through the bites of insects. When a particular kind of mosquito bites a person, the germ of malaria enters into him. We should always sleep under a mosquito net to protect ourselves against the mosquito. Bugs and fleas are also carriers of germs.

5. Germs are very easy to destroy. One of the surest methods of destroying them is by heat. This is a very simple method in the case of food. Usually,



food or drink which is very hot is free from living germs. The heat of the sun is also valuable in destroying germs; and so is fresh air. We should therefore have plenty of sun and air in our houses.

6. Another common way of destroying germs is the use of mild poisons called disinfectants. The great thing is to keep our houses clean. There should not be any filth or dirt, for wherever there is filth or dirt, there will be millions of harmful germs.

7. Fortunately we have the power in our own bodies to fight a disease. We should make the most of this power. If the body is in good condition and we lead healthy lives, our blood will kill any germ that may enter our bodies.

8. Doctors have found out another way of protecting the body against germs. This is called inoculation. Some substances are injected into us with a hollow needle. People can be protected from enteric fever, plague and cholera in this way. Vaccination gives us protection against smallpox.

### EXERCISES

1. Say :—

- (i) What causes our illnesses?
- (ii) What are germs, and how do they enter our bodies?
- (iii) How can germs be destroyed?
- (iv) How can we protect our bodies against germs?

2. Mark the words in *italics* in the following :—

(1) *drinking* water ; (2) *boiled* food ; (3) way of *destroying* germs.

In (1) the verb *drink*, ending in *-ing*, is partly a *verb* and partly an *adjective*. This form of a verb is called the *Participle*. The

verb in the Participle *drinking* has the sense of *present action*. So it is called the *Present Participle*.

In (2) *boiled* is also a *Participle*, but it has the sense of *past action*. So, it is called the *Past Participle*.

In (3) the word *destroying* is partly a *verb* and partly a *noun*. As a noun, it is the *object* of the preposition *of*, and as a verb, it governs *germs* in the objective case. It is called a *Gerund*.

*Pick out the Participles and Gerunds in the Lesson.*

## 15. RAJA BIRBAL OF AKBAR'S COURT

musicians	humorous	witty	unlucky
majesty	corner	impossible	dangerous
chamber	patiently	banished	ashamed
	laughter		
	as usual		

1. The emperor Akbar loved to have learned men in his court. He also loved to have in it good musicians, great soldiers and humorous men. Among these the most interesting person was Birbal. He was a fine poet and a brave soldier. He was also very clever and witty. Birbal kept Akbar's court cheerful and gay. Whenever the emperor was sad, Birbal said something so funny that the sad emperor at once became gay. When the talk in the court became dull, Birbal made it interesting by his witty words. Akbar was very fond of Birbal, and gave him the title of "Raja".

2. One day, the emperor was talking freely with his courtiers about many things. He asked the question, "Who is my most clever courtier?" Everyone cried out at once, "It is I, Your Majesty." Birbal was sitting in a corner, and said nothing. Akbar said, "I know how to find it out. I shall put you all to a test." All agreed, and the emperor drew a line on the floor with a piece of chalk. He said, "Look here, here is a line that I have drawn. Who can make it shorter without touching it?" "That is impossible, Your Majesty," they all cried, "it is not possible to make the line shorter without touching it." Everybody talked except Birbal. He only smiled and kept quiet. Akbar noticed it and said, "Birbal, you are saying nothing. Can you do it?" Birbal replied, "I may try, Your Majesty, if you so please."

3. Birbal went up to the place where the line had been drawn. He took the piece of chalk and drew another line with it just by the side of the emperor's line. He then turned to the emperor and said, "Your line looks so small now, and I have not touched it at all. If you like, I can make it even shorter." Everybody admired Birbal, and it was proved that Birbal was the cleverest man in Akbar's court.

4. Another day, Akbar started a talk with his courtiers about people with unlucky faces. One of the courtiers said that he knew a man whose face was most unlucky. If anyone saw his face early in the morning, he would have nothing to eat during

the day. He would certainly fall into some trouble or other. The emperor wanted to see the man. He



Raja Birbal

said that the man should be brought to the palace next day, and he should stand in front of the emperor's chamber. Akbar said, "Let his face be the first face I see, and I shall see how the day passes." Birbal heard all the talk patiently, and he now cried out, "Your Majesty, the man with the most unlucky face is not this person, but the emperor himself." All were shocked at this remark, and Akbar was angry. He did not speak to Birbal. He gave the order that the man should be brought to the palace early next morning.

5. The emperor's order was carried out on the following morning. Akbar saw that man's face first. He came to the court as usual, and was busy all the day. One urgent matter followed another, and he had no time for food or drink. It was only late in the afternoon that he was free. It had never happened like this on any other day.

6. Akbar felt that it was due to having seen the man with the most unlucky face. He said, "A man with such a dangerous face must not live in my city." He ordered that the man should be banished from the city. Birbal said, "Is the man's face more dangerous than your face, Your Majesty? After all, what happened to you? You saw his face and were a little late in having your meal. But the man saw your face and he is going to be banished from his home! Now, Your Majesty, consider carefully whose face is more unlucky, yours or his?" All laughed, and the emperor joined in the laughter. The order was changed and the man was set free.

7. Another day, a camel was passing by in the street when Akbar was holding his court. The camel's face was turned away from the man who was leading it. Akbar asked, "Why is that camel's neck turned away from the man?" Birbal at once replied, "Perhaps, Your Majesty, the camel had promised the man a jaigir. He is now perhaps reminding the camel of his promise, and the camel has therefore turned his face away from him. He does not want to keep his promise." At once Akbar re-



membered that he had promised Birbal a jaagir. Whenever Birbal reminded the emperor of his promise, Akbar had turned his face away from him. He showed that he did not hear what Birbal was saying. At this remark of Birbal on the camel's bent neck, Akbar felt ashamed. On the following day, he gave Birbal the jaagir that he had promised.

### EXERCISES

1. *Say :—*

- (i) Who was Birbal? Who gave him the title of "Raja" and why?
- (ii) How did Birbal make the line drawn by Akbar shorter without touching it?
- (iii) Who had the more unlucky face — the emperor or the man — and why?
- (iv) What did Birbal say about the bent neck of the camel?

2. *Pick out the Participles and Gerunds, if any, in the Lesson.*

3. You know that a *Clause* is a sentence which is a part of a larger sentence; e.g.

(i) When the talk in the court became dull, Birbal made it interesting by his witty words.

There are two Clauses in this sentence — (1) When . . . dull, (2) Birbal . . . words.

(ii) Akbar was very fond of Birbal, and (he) gave him the title of "Raja".

Here also there are two Clauses joined by *and*: (1) Akbar was . . . Birbal, (2) (he) gave . . . "Raja".

A larger sentence may contain two or more Clauses.

*Mark out the Clauses in paragraph 3 of the Lesson.*

4. *Fill in the blanks :—*

- (i) All were shocked — this remark.
- (ii) I shall put you all — a test.

- (iii) He came — the court — usual.  
(iv) He had no time — food or drink.

## 16. THE OLD COOLIE

dusty            hammerings            livelong            compound  
                 snore            screamed            comforted  
                 *at full length*            *fell flat*

1. The dusty old coolie who breaks the stone,  
    From morn to eve, by the way,  
    He always sits hammering there alone,  
    All dusty, the livelong day.
2. Save only at noon, when the heat is great,  
    At last he will rise and go  
    To lie, at full length, by the compound gate,  
    And snore for an hour or so.
3. The dustiest, funniest bent old man:  
    But once, as I stood, I saw  
    He helped a poor puppy that, whining, ran,  
    Because it had hurt its paw.
4. And then, in the evening, a beggar-child  
    Fell flat in the dirt and screamed,  
    That coolie, he picked her up and smiled,  
    And comforted her it seemed.

5. And so I am fond of the strange old thing,  
 And oft, when I pass him by,  
 I say salam, as I would to a king,  
 And he smiles back in reply.

*Mary Dobson*

### EXERCISES

1. *Say :—*

- (i) What does the old coolie do from morning to evening?
- (ii) What does he do at noon?
- (iii) Why did he help the puppy?
- (iv) Whom did the old man help in the evening?
- (v) What does he do when I salam?

2. *Frame sentences with :—*

at full length ; by the way ; fell flat ; dusty.

3. *Show the Clauses in stanza 5 of the poem.*

## 17. THE DISHONEST HAWKER

hawk	hawker	dishonest	cheating
grandchild	secretly	scratched	vexation
ignorant	harsh	extremely	utensils
paltry	exchange	improper	
<i>earned his living</i>	<i>fallen on evil days</i>	<i>in search of</i>	

1. In days long gone by, Bodhisattwa earned his living as a hawker. In the same city there was another hawker named Seriba. Seriba was an extremely greedy person. He was dishonest, and often got money by cheating people. He therefore earned

much more than Bodhisattwa, who was a good and honest man.

2. Bodhisattwa and Scriba divided the city into two parts. They agreed that each would hawk in his own part, and would never sell things in the other's area.

3. In the area of Bodhisattwa there lived an extremely rich family. It had now fallen on evil days. All its wealth had been lost, and everybody in the house had died except an old lady and her grandchild, a little girl. They were in great distress. They had an old dish made of gold. The master of the house used to eat his food off that dish. It had lost its colour, and no longer looked like gold. It was lying among the old broken utensils. The old lady did not know that it was made of gold.

4. One day Scriba, the dishonest hawker, secretly came into Bodhisattwa's area. He passed by the side of the old lady's house, crying out, "Will anyone buy utensils?" The little girl heard the hawker's cry and said to her grandmother, "Let me have a bright new cup." The old lady said, "We are very poor. Where shall we find the money to buy a new cup?" Then the girl brought out the old gold dish. She said to her grandmother, "Can't we have a new cup for this old dish? It is of no use to us now."

The old lady called the hawker and said to him, "Give the little girl a fine new cup and take this dish in exchange."

5. Seriba looked at the dish and at once thought that it might be made of gold. To test it, he scratched the back of the dish with a needle. It shone brightly and Seriba had now no doubt that it was made of gold. He thought he would cheat the ignorant old woman and have the dish for nothing. He said, "This dish is a paltry thing. I should be the loser if I gave you anything for it." He threw it down and went away.



6. Soon after this, Bodhisattwa passed by that house with the cry, "Will anyone buy utensils?" The girl again pressed her grandmother to buy her a cup. The old lady said, "You have just heard that this



dish is of no value. What else have we got with which you can buy what you want?"

7. The girl said, "That hawker was a wicked fellow, grandmother. I did not like his harsh words. But look at this man. How gentle he looks and how sweet his voice is! I am sure he will take the dish and give us a cup in return." The old lady then called Bodhisattwa and showed him the dish. Bodhisattwa saw at once that it was made of gold. He said to the lady, "Mother, this dish is worth more than a thousand rupees. I have not got so much money."

8. The old lady said, "Just now, another hawker came. He said that the dish was not even worth a pice. I think it is your holy touch that has turned it into gold. You must have it. Give us whatever you like in return."

9. Bodhisattwa had with him five hundred rupees in cash, and goods worth another five hundred rupees. He gave the lady all his money and goods and went away with the dish. He then went to the riverside. There was a boat there. He got into the boat and asked the boatman to take him to the other side of the river.

10. Meanwhile the greedy hawker, Seriba, came back to the old lady's house and asked her to show him the dish again. He said to her, "I now think that it would be improper for me not to give you something for the dish." The old lady replied, "What are you saying now? Did you not tell us

that the dish was not worth even a pice ? An honest trader came just now. He has taken away the dish and paid us one thousand rupees for it."

11. As soon as Seriba heard this, he guessed that Bodhisattwa had taken the dish. He became wild with vexation and threw away his money and his goods. He shouted out, "I am ruined ! A wicked fellow has robbed me of my gold dish worth more than a thousand rupees." He rushed towards the river in search of Bodhisattwa. He saw the boat in the middle of the river and cried out, "Turn the boat, turn the boat." Bodhisattwa understood what had happened. He told the boatman not to turn back. He crossed to the other side. Seriba's heart broke, and he fell into the river and died.

12. Bodhisattwa sold the gold dish for its full price and gave all the money to the old lady and her little grand-daughter.

## EXERCISES

### I. Say :—

- (i) How did the greedy hawker want to cheat the old lady ?
- (ii) What price did Bodhisattwa give for the old dish ?
- (iii) What did the greedy hawker do when he could not get the dish ?

### 2. Use the following in sentences of your own :—

meanwhile ; part (as a *noun* and as a *verb*) ; the *noun* from ignorant ; touch (as a *noun* and as a *verb*) ; to fall on evil days ; in search of.

### 3. Mark the clause in *italics* in the following sentence :—

(1) The old lady did not know (2) *that it was made of gold.*  
There are two clauses marked (1) and (2) in the sentence.

The clause (2) in italics does the work of a *noun*, i.e. it is the *object* of the transitive verb *did (not) know* in clause (1), which is the *Principal Clause*. So it is called a *Noun Clause*. Like a noun, a *Noun Clause* may be (i) the subject to a verb ; (ii) the object to a transitive verb or a preposition ; (iii) the complement to an incomplete verb.

A *Noun Clause* is usually introduced by the Conjunction *that*, and also by *who, which, what, where, when, how, why, whether*, etc.

*Pick out three Noun Clauses in the Lesson, and say how each of them functions.*

## 18. THE TRAVELS OF MARCO POLO

decide (d)	delicate	agent	imprisonment
imprison (ed)	experiences	record	journey
persuade (d)	terrible	account	overland
voyage	affection	proceed (ed)	coast captive
boon	encourage(d)	discovery(ies)	dictate (d)
<i>on account of</i>		<i>in the course of</i>	<i>took part in</i>

1. One of the most famous of the early travellers of the world was Marco Polo. He was born in Venice in 1254. His father and uncle had once been to China. When Marco was a boy of fifteen, they decided to go to China again. Marco was not very strong, and was too delicate to go on such a long journey. But he was brave, and persuaded his father and uncle to take him with them.

2. The way was long and difficult. They had to go over mountains and across terrible deserts. They

had to pass across hot, burning sands and very cold lands. The boy Marco was taken ill, but he never lost heart, and went on as cheerfully as ever.

3. At last they came to China, which was then ruled by a great king named Kublai Khan. He saw Marco and liked him. Marco learned to speak the various languages of the country and was soon taken into the king's service. He was so clever that the king sent him as his agent to Cochin China, to India, and to other lands. When he came back from these countries, Marco gave the king an interesting account of them. He told the king all about their trade, and their big cities, rivers, and mountains, and described to him how the people of those lands lived. During his stay at court Marco had noticed that Kublai Khan loved to know all about other countries. He had noticed that the Khan was vexed with those agents who could tell him nothing about the countries they visited. Marco therefore made careful notes of all kinds of things, and read them to the king on his return. The king was greatly pleased, and he heaped riches on Marco and his father and uncle.

4. The Polos soon grew very rich, and became anxious to return to Venice. They had been away from home for seventeen years. The Khan would not let them go, nor was the return journey an easy thing. The overland route from China to Persia was then very dangerous on account of a war.

The only possible route was by sea. The wish of the Polos to go back home was fulfilled by chance. The Khan of Persia chose for his wife a Chinese maiden, and sent agents to China to take her to Persia. They met the Polos in Peking, and were anxious that they should accompany them on their return journey. They begged Kublai Khan to send the Polos with them, and he had to agree.

5. They sailed from Fukien, then one of the chief Chinese ports for foreign trade. In the course of the voyage, they had long halts on the coast of Sumatra and in South India, and two years passed before they arrived in Persia. Two of the three agents of the Khan of Persia, and most of their party, died on the way ; but the three men of Venice kept quite well, and so did the young lady, who had come to look on them with affection and respect. The Khan, whose bride she was to have been, had died before they reached Persia, and his brother's son married the lady. The Polos proceeded along the coast of Persia and Turkey till they arrived at Venice. They completed the journey from China to Italy in three years.

6. Marco had made notes of all he had seen and heard. While at home, he took part in a quarrel between Venice and Genoa. He was taken prisoner and was imprisoned for nearly a year. Up to this time, Marco had related what he had seen to his friends only. He had written nothing yet. In the prison at Genoa, Marco met a fellow captive who

could write well. Marco dictated his experiences to him, and he wrote them down. Thus his imprisonment was a great boon to the world.

7. Marco was the first traveller to trace a route across the whole of Asia. He was the first to tell the people of Europe all about Asia. He was the first to speak to them of the court at Peking. The people of Europe had no idea before this of the wealth and vastness of China. He told them of Tibet, of Burma, of Siam (Thailand), of Japan, of Java, of Sumatra, of Ceylon and of India.

8. Marco's tales of strange countries and peoples, and of the riches and pomp of far off lands, made other men anxious to go where he had been. His book told them how he went there; so they were able to go by the route which he had followed. It led them to make bold plans for new discoveries. The great Columbus, who lived two hundred years later, was one of those who studied the record of Marco's travels. He was encouraged by what he read to go in search of strange lands.

### EXERCISES

I. Say :—

- (i) What kind of route did Marco follow on his way to China?
- (ii) How did Marco do his work as an agent of the king in foreign lands?
- (iii) Why was the king pleased with his work?
- (iv) How did an opportunity offer itself for his return to Venice?
- (v) How long did he take to get back to Venice?



(vi) How do we know all about Marco ?

2. Construct sentences of your own, using the following :—

persuade; return (as a *noun* and as an *adjective*); benefit (as a *noun* and as a *verb*); far off; in the course of; an account of; to take part in.

3. Mark the clause in italics in the following :—

(1) They came to China (2) *which was then ruled by Kublai Khan.*

Here also there are two clauses marked (1) and (2). The clause (2) in italics does the work of an *adjective*, qualifying *China* in clause (1), which is the *Principal Clause*. So it is an *Adjective Clause*.

An *Adjective Clause* is usually introduced by a *Relative Pronoun* and is placed after the noun which it qualifies.

Mark out two *Adjective Clauses* in the Lesson and show the word which each qualifies.

## 19. THE PALM-TREE AND THE ROSE-TREE

message	greet	desert-way	waving
	bubbles	blossoms	

1. The rose-tree in the palace-ground

A message sent one day

To greet the lonely palm-tree, found

Upon the desert-way.

2. "O sister in the jungle wide,

I would that thou were here

Amid the raja's pomp and pride

Where flowers bloom all the year."

3. The palm-tree sent unto the rose  
To greet her sister fair:  
"O sister mine, the good God knows  
Who set me here, thee there.
4. "The travellers, on the desert-ways,  
First sight my waving crown  
And shout for joy, and give God praise,  
And then they get them down.
5. "They drink the water from the well  
That bubbles at my feet;  
They eat my fruit, I cannot tell  
My joy ; such life is sweet."
6. The rose-tree heard that message true,  
And lower bent her head;  
From out her blossoms drops of dew,  
Like shining tears, she shed.

*Mary Dobson*

### EXERCISES

1. Say :—

- (i) What message did the rose-tree send to the palm-tree?
- (ii) What reply did the palm-tree give?
- (iii) Why did the rose-tree shed tears?

2. Give the substance of the reply of the palm-tree to the message of the rose-tree.

3. Make sentences with :—

message; lonely; greet; bent.

4. What kind of clauses are the following?

- (i) The last line of stanza 2.

(ii) "Who set me here" in stanza 3.

(iii) Second line of stanza 5.

5. Turn the poem into prose.

## 20. JAWAHARLAL

politics	cell	unruly	landlord
batons	idol	fortune	lawyer
patriot	meek	prisoners	frighten
image	energetic	hatred	terribly
rebuke(s)	exciting	arrested	President
struggle	uncomfortable	inherit(ed)	
locked up	let off	heart and soul	

1. Jawaharlal Nehru is the first Prime Minister of Free India. A fitter man could not have been chosen for this great office. He is great in every way. Born in a rich and enlightened family, he had the best education in England. He could have made a fortune as a lawyer. But he has never cared for money or position for his own sake.

2. He is a great speaker, thinker and writer. He chose to use all his great powers for the good of his country. He has gone to jail many times, like his great master Mahatma Gandhi, as a fighter for India's freedom. He has written books which are read with interest all the world over. He is loved and respected by all, both in his own country and the world outside. Wherever he goes, he wins the heart of all. Everybody hears his wise words with the highest

respect. Everybody is touched by his love for the people of all countries and his hatred of war. India is justly proud of her beloved Jawaharlal.



*By courtesy of the Press Information Bureau,  
Government of India*

Jawaharlal Nehru

3. In the newspapers we read of Jawaharlal as a great political leader, but few know that he is not less great as a man. He has a noble heart full of gentleness and love. The children of Japan once requested him to send them an elephant. They had not seen an elephant at all. Jawaharlal has always been a great lover of children. He at once sent a beautiful elephant for the

children of Japan. The elephant has been given the name of Jawaharlal's own daughter, Indira.

4. Jawaharlal is meek and gentle. But he is very severe when any wrong is done. He has inherited this spirit from his father, Motilal Nehru, the great lawyer and patriot. When Jawahar was five years old, he did something which his father did not like. Motilal had two fountain pens. These were rare things in those days. Children were not allowed to

use them then, as they are now. Jawahar took away one of his father's pens without telling his father. Motilal was very angry and beat Jawahar. Jawaharlal, too, becomes very angry when he finds people doing something wrong. At many public meetings he rebukes people who do not behave properly.

5. Jawaharlal has always been bold and energetic. He loved to ride unruly horses when he was a mere boy. He is very fond of swimming. He learnt it first in the swimming-pool of Anand Bhawan, the famous house of the Nehru family at Allahabad. While he was travelling in Norway, a country in Europe, an exciting thing happened. He was with an English friend. They had walked many miles and were tired and dusty. They came to an hotel and wanted to have a bath. The hotel-keeper asked them to go and bathe in the stream near by. They both went to the stream. Its water was icy cold and it was rushing down with great force. Jawahar went into the water first, was swept away, and was about to be drowned. His friend pulled him out and saved his life.

6. When Jawahar was a young man, he sometimes went out hunting. He loved to move through the villages and the thick woods. He tried to shoot at animals, but it was just for the fun of firing a gun. One day he shot down a little deer. The wounded animal fell at his feet and turned its eyes towards him. There were tears in its eyes. Tears came to Jawaharlal's eyes as well. He made up his mind never to fire a gun again.

7. Jawaharlal has always been a friend of the common people. When he was a young man, he tried his best to help the Kisans. He heard of the unkindness of their landlords. He went to their villages. He talked to them and heard all about their troubles. He taught them to fight against the landlords in a peaceful way. He taught them Mahatma Gandhi's gentle way of fighting one's enemies.

8. Jawaharlal had been sent to jail many times. The first time, his father and Jawahar went to the same jail. In prison Jawahar did not waste his time. In the morning, he washed his father's and his own clothes. He would also spin for some time every day. In the afternoon he would play games with the other prisoners. He held classes and taught his ignorant fellow-prisoners to read and write.

9. Jawaharlal's wife, Kamala Devi, fell ill and doctors said that she should be taken to Switzerland. The air there is fresh and pure. Jawahar and his wife and their little daughter, Indira, went to that country. They stayed there for one year.

10. Shortly after Jawahar's return to India, seven Englishmen were sent to our country. They came to see what could be done to improve the methods of British rule in India. But the people of India were now anxious to do away with British rule altogether. They therefore did not like that these seven Englishmen should come at all. Jawahar was in Lucknow when these English visitors came there.



The people of Lucknow were eager to show them that they did not want them there. They came out in large numbers and shouted at them, "Go back". Jawahar was at the head of the people. The police beat them with lathis. Jawahar and his followers did not care. They stayed on. Lathis and batons could not frighten them away.

11. Soon after this, Jawahar was made the President of the Congress. This is the highest honour the people of India can give, and this honour came to Jawahar when he was still young.

12. From now on, Jawahar's name and fame spread from one end of the country to another. He became the idol of the people of India. But this did not turn his head. He greatly enjoyed the jokes in his family over his many titles, like *Bharat Bhushan*, which means "The Ornament of India", or *Tyagamurti*, which means "The Image of Self-Sacrifice".

13. Jawahar loved to be with his daughter, Indira, as much as possible. Indira asked him many questions and he would answer them. When Indira was away, Jawahar used to write long letters to her. They are full of useful knowledge of various kinds. These letters were published in the form of a book under the title, *Letters from a Father to his Daughter*. The book is read with great interest all over the world. The letters were meant to make Indira think of the world as a whole. They sought to teach her to think of the people of all countries as her brothers and sisters.

14. Mahatma Gandhi started his great fight for India's freedom. Out came the entire Nehru family to join it. The first women to take part in the fight were Jawahar's wife, Kamala, his mother and two sisters. Gandhiji and Jawahar were arrested.

15. Jawahar was locked up in a cell all by himself. The Government were terribly afraid of him. They would not, therefore, let Jawahar get in touch with anybody. It was summer, and the cell was hot and uncomfortable. For one month Jawahar was thus quite alone. He had no one to talk to. He made friends with the birds and the animals in his prison. His books, too, were enough company for him.

16. While Jawahar was in prison, Kamala Devi was arrested. When the police came to take her away, she told them, "I am happy and proud to follow in the footsteps of my husband. I hope the people will keep the flag flying high." Soon after, both Jawahar and Kamala were released. Jawahar's father, Motilal, was dying, and they were let off to be by his side. Motilal died soon after. He said to Gandhiji, "I am going, Mahatmaji. I shall not be here to see Swaraj. But I know you have won it. It is coming very soon."

17. Kamala again fell ill. Jawahar could not be with her for long. He was being put in jail now and again. Government said that Jawahar would be let off from jail if only he promised to give up politics. But Jawahar made no such promise. Kamala would not allow him to do it. Kamala was worse, and had

to be sent to Germany. Jawahar could not go with her. Soon after, he heard that she was dying. Jawahar flew to Germany to be by her side. Kamala died, and Jawahar returned to India alone. It was in 1936. He came back home a broken and lonely man. But very soon he threw himself heart and soul into his work for the country. He filled his empty heart with his passion for freeing his motherland. He was again chosen President of the Congress.

18. Another blow for Jawahar followed soon after. In 1938 his mother died. "She too has gone!" he said sadly.

19. Both Gandhiji and Jawahar were put in prison in 1942. When Jawahar was a prisoner at Ahmednagar he wrote his famous book, *The Discovery of India*. It tells the story of India's great past. He has written the book to make other people know our India better.

20. In 1945 the Second World War ended, and Jawahar and other leaders were set free. Jawahar took part in the talks with the rulers about making India free. On 15 August 1947 freedom came to us. Jawahar became the first Prime Minister of Free India. We are proud to have him still as our beloved Prime Minister.

21. The story of Jawahar's life is the story of India's struggle for freedom. Second only to Mahatma Gandhi, Jawahar's name will shine in letters of gold in the history of Free India. May he live long ! May we all make him happy by loving and

serving our motherland, as he has been doing all his life!

## EXERCISES

### 1. Say :—

- (i) How is Jawaharlal received wherever he goes?
- (ii) What did he do at the request of the children of Japan?
- (iii) Why did his father beat him once?
- (iv) What happened when he shot down a deer?
- (v) How did he spend his time in jail?
- (vi) What did his wife say when she was going to be arrested?
- (vii) What did his father say just before his death?
- (viii) What does his book, *The Discovery of India*, tell?

### 2. Arrange what you find in this Lesson under the following heads:—

- (i) Jawaharlal as a man.
- (ii) Jawaharlal as a fighter for India's freedom.
- (iii) Jawaharlal as a follower of Mahatma Gandhi.
- (iv) Jawaharlal's family affection.
- (v) Jawaharlal as an author.

### 3. Make a sentence of your own with each of the following :—

keep the flag flying ; now and again ; heart and soul ; rebuke ; patriot ; exciting ; eager ; uncomfortable ; discovery.

### 4. Mark the clause in italics in the sentence :—

- (1) He loved to ride unruly horses (2) *when he was a mere boy.*

There are two clauses here. (1) is the Principal Clause and (2) is used like an adverb modifying the verb "to ride" in (1). So (2) is an Adverb Clause, which does the work of an adverb.

An Adverb Clause is introduced by a conjunction like *as, for, because, that, since, when, where, how, why, after, than, while, till, until*, etc.

(i) Pick out three Adverb Clauses in the Lesson, and point out the word which each of them modifies.

(ii) Pick out three Noun Clauses and three Adjective Clauses in the Lesson.

## 21. ASOKA<sup>x</sup>

conquer	bitterest	ruth	abide
vanquish	charity	terror	remorse
edicts	graven	impart	

1. Thus spake Asoka the King, "Would ye know  
How ye may conquer the bitterest foe ?  
Not by the sword, nor by fire, nor by force ;  
Such bring but terror and death and remorse !
2. "Nay," spake the King, and he spake with bowed  
head,  
Thinking of war, and the blood it had shed ;  
"If ye would vanquish all evil in truth,  
Seek after charity, mercy, and ruth."
3. Thus spake Asoka ; on hill and wayside  
Spreading from Attock to Cuttack abide  
Edicts he made, graven deep on rock-stone,  
Calling mankind to seek goodness alone.
4. Rightly they called him "Asoka the Great",  
Since he strove well for his people's good state ;  
Still, the best name that his age could impart  
Lives yet — *Asoka the loving of heart.*

*Mary Dobson*

<sup>x</sup> Asoka was a great king of India, who came to the throne in 273 B.C.

## EXERCISES

### I. Say :—

- (i) What did Asoka say ?
- (ii) What did he teach mankind ? And how did he do it ?
- (iii) Why is he called "Asoka the Great" ?
- (iv) What is the best name that is given to him ?

### 2. Turn the poem into prose.

### 3. Make sentences with :—

terror ; vanquish ; charity ; rightly.

### 4. Mark the sentence :—

Would you know how you may conquer the bitterest foe ?

There are two clauses here :— (1) Would you know, (2) how you may conquer the bitterest foe ?

(1) is the Principal Clause and (2) is a Subordinate Noun Clause, the object of *know* in (1). So Clause (2) is dependent on Clause (1).

This kind of sentence is called a Complex Sentence. It contains a Principal Clause and one or more Subordinate Clauses.

Find out the clauses in the first two and last two lines of stanza 4, and say if they are part of a Complex Sentence or not.

## 22. THE SPIRIT OF SERVICE

foul	shocked	model	dispensary	almirah
motto	unsatisfactory		unswept	defects
discomfort	disturbed		discouraged	tackle
civic	obtain		realized	

1. Six boys went out on a Sunday to see the villages round the town. They were all in the same class of the same school. They were Boy Scouts. Their motto was "Service before self". They wanted to find out if they could be of some help to the



villagers. They wished to put into practice what they had learned at the Scout Camp.

2. They were shocked by what they saw in the first village. They had hoped to see a model village, as it was close to the town. But they found nothing of the kind. There was a dispensary, but everything in it was dirty. There was thick dust on chairs, tables and the almirahs containing medicines. The floor of the dispensary had not been swept for at least a week. The doctor lived in the same compound, but he did not care to keep things neat and clean. There was an open drain near the dispensary and a foul smell was coming out of it.

3. The boys then had a look into the houses of the people. They had expected to see children neat, clean and bright. But they found them in dirty clothes and totally uncared for. They found that nobody used a mosquito net.

4. They went to the village school. There, too, they found everything unsatisfactory. The school building was an old and worn-out house, unswept and unclean. There was no arrangement for drinking water and no playground.

5. The boys spoke to some of the elders of the village about all these defects in their village. The men simply laughed at the boys. They said that everything in the village had been going on like this for a long time. They did not feel any want or discomfort. Why then did these boys from the town interest themselves in the matter? It was none

of their business, and the villagers did not like to be disturbed in this way.

6. Nothing discouraged the boys. They soon got together a number of village boys who were playing in a field. They thought that the only thing to do was to tackle the young. The old never like any change in their mode of life. They thought it would be easier to change the children than to change the elders.

7. One of the boys from the town said to the village boys, "There is more in life than eating, talking, and sleeping. We must improve ourselves and help one another in every way. 'Service before self' should be our motto."

8. "What do you want us to do?" cried out a village boy. A boy from the town said, "Why should everything in your village be unclean and dirty? Why should there be so much jungle in your village and so many open drains, giving out a foul smell? Can't you do anything about it at all?"

"We should like to do something, if you only tell us what to do."

One of the town boys said, "Why not get up a club with the little boys of the village?"

The village boys agreed and said, "We will start a club at once; but tell us what its work should be."

9. One of the town boys said, "It will do everything that is necessary for the good of the village and the villagers. The members of the club will go about from house to house. If there is any disease

in a house, they will arrange for the proper nursing of the sick person. They will call in a doctor and obtain medicines. They will advise every householder to keep his house clean and to use mosquito-curtains at night to prevent malaria. They will be very keen and regular in their studies, and this will be a good example to all the boys and girls in the village. They will be regular also in playing games. They should have a sound mind in a sound body. When they are free, they should spend every minute in rendering civic service in some form."

10. At once, those village boys formed a club with their little friends of the village, and drew up a plan of work. They started the work from the very next day, and in no time everything in the village changed. The boys from the town came to visit the village after a month, and they were very pleased. They were happy to find that the spirit of service for the welfare of the people had spread all over the village. Even the elders had learned to feel that man does not live only for himself but for others as well. Everyone in the village realized that it was his duty to make his own village a model village in every way.

### EXERCISES

1. Say :—

- (i) Where did the six boys go, and with what purpose ?
- (ii) What did they find in the village ?
- (iii) How were the houses of the villagers and the village school ?
- (iv) What did the elders of the village say when the boys spoke to them ?

- (v) What did they ask the village boys to do ?  
 (vi) How did the spirit of service spread in the village ?

2. Fill in the blanks with none, to, up and out :—

- (i) It was close — the town.  
 (ii) A foul smell was coming — of it.  
 (iii) It was — of their business.  
 (iv) The boys drew — a plan of work.

3. Mark the sentence :—

There was a dispensary, *but* everything in it was dirty.

There are two clauses here, and both of them are independent.

They are joined by the conjunction *but*.

A sentence of this kind containing two or more independent clauses joined together by the conjunctions, *and*, *but*, *or*, *than*, *either...or*, *neither...nor*, etc., is called a Compound Sentence.

*Pick out three Compound Sentences in the Lesson, and show their clauses and the conjunctions that join them.*

## 23. THE FAITHFUL SERVANT

porter	conduct(ed)	services	commander-in-chief
weapons	absurd	employ	shrewd
valiant	advance	vanish(ed)	peculiar
refuge	attendant	pursue	accepted
destruction	induce	victim	dominion
astonishment	restored	forsake	council
nobility	seized	permission	invisible
proclaim(ed)	tenderness	heartily	previous

*in search of*

*in advance*

1. Once upon a time there was a king whose name was Subhraka. One day a young man, named

Veeravara, who belonged to a far off land, appeared at the king's gate. He said to the porter who was guarding the gate, "I am a soldier in search of service. Will you kindly take me before the king?"

2. The porter went to his master and, bowing low, told him that there was at the gate a soldier who wished to see the king. King Subhraka asked the porter to bring him in. The porter conducted the soldier into the presence of his master. Veeravara bowed to the king respectfully and said, "Sir, if you are in need of the services of a soldier, I am ready to serve you."

3. The king asked him, "What pay do you want?"

Veeravara replied, "Four hundred gold coins a day."

The king laughed aloud at this. He said, "Four hundred gold coins a day! I do not pay so much even to my Commander-in-Chief. What weapons have you?"

"My two arms," replied the soldier, "and my sword."

"Is that all?" said the king. "It is absurd for you to want such high pay. I cannot employ you."

4. Veeravara bowed low, and took his leave. The king's minister was a shrewd man. He noticed a strange look on Veeravara's face, and felt that he was no ordinary soldier. He said to the king, "If it pleases Your Highness, may we employ the man for four days? We shall then be able to find out what sort of man he is, and of what service he can

be." The king always listened to his minister's advice. He had Veeravara called back. He was received with honour and was given four days' pay in advance.

5. The king engaged men to find out how Veeravara spent his money. He was told that he gave half of it to the gods and Brahmins, one-fourth to the poor, and sent the rest to his family. He attended, sword in hand, at the king's gate day and night. He never went anywhere without his master's permission.

6. After Veeravara had been in the king's service for some time, a strange thing happened one night. The king heard a peculiar sound. It seemed that a woman in distress was crying bitterly. The king called out, asking who was waiting at the door. His faithful attendant, Veeravara, was there, and he answered the king's call. The king ordered him to pursue the woman and report to him what he saw. Veeravara said, "As Your Highness commands," and ran off.

7. Meanwhile, the king thought to himself, "I have done wrong to send out this soldier all alone on such a dark night. I shall go, too, and see what the matter is."

8. The king took his sword and proceeded towards the quarter from which the sound was coming. He went into a deep forest. There he saw Veeravara with a lady before him. She was richly dressed and was weeping. The king heard their talk.



Veeravara asked her, "Who are you and why do you weep?"

9. The lady replied, "I am the goddess Sree, the keeper of the good fortune of King Subhraka. I have lived happily in his dominion for a long time. But unfortunately I have now to flee to some other place of refuge."

10. The soldier said, "O goddess, how can I induce you to stay here for ever?"

11. The goddess replied, "I can stay if you sacrifice your valiant son, Saktivara, to the goddess of Nature." After saying this, she suddenly vanished.

12. Veeravara went home immediately, and called his son and his wife, who were both asleep. They woke up, and he related to them everything that had happened. His son cried out in joy, "Oh, how fortunate I am! My life has little value. I will cheerfully sacrifice it to save my king and his good fortune. Our holy books say, 'A good man should forsake wealth, and even life itself, for another.' It is good to sacrifice oneself for a holy person, to save him from destruction."

13. Both Veeravara and his wife were charmed by the noble words of their son. They all went to the temple of the goddess of Nature. They worshipped her image, and then Veeravara said to the goddess: "O mother! Let Subhraka, our king, be happy and fortunate, and let this victim be accepted!" After saying this, he cut off his son's head. Then he said, "I have done my duty to my

king, and I am now free to die." He instantly cut off his own head. His wife, too, did the same.

14. The king, who was watching Veeravara all the time, saw this strange event. He was filled with astonishment and was deeply moved. He said to himself, "Puny creatures like us come to this world and pass away all in vain. There never has been, nor ever again will be, in this world a man with so noble a soul as Veeravara. After this, I shall no longer find any pleasure in my kingdom or my wealth."

15. After saying this, the king raised his sword to cut off his head also. At that very moment the goddess Sree appeared before him, and seized him by the hand. She said to him, "My son, do not be rash."

16. The king laid himself at her feet and said, "O goddess ! What is the use of my kingdom, or even of my life ? If you have any pity for me, let Veeravara, with his family, be restored to life ; if that be not your will, allow me to die and join them in the other world."

17. The goddess replied : "I am well pleased with your nobility and tenderness ; go back to your palace and prosper ; this man, his wife and son shall all rise up and live !" The king thanked her most heartily and quietly returned to his palace. Veeravara was restored to life together with his wife and son. He took them home, and at once came back to the palace.

18. Veeravara was again on guard at the king's door, as though nothing had happened. The king asked him about the person whom he had heard crying. Veeravara replied that as soon as he saw her in the wood, she became invisible and he could find out nothing about her. The king was greatly pleased at this, and was again astonished by the nobility of Veeravara. He had heard that a man who is truly great is valiant without boasting. He felt that Veeravara had this quality of a great man.

19. Early the next morning, the king called a special council. He publicly proclaimed all that had happened on the previous night. As a reward for what Veeravara had done for him, the king made him the governor of one of the largest provinces in his kingdom.

### EXERCISES

I. *Say :—*

- (i) What were Veeravara's two weapons?
- (ii) How did Veeravara spend his money?
- (iii) Why did the lady in the forest weep?
- (iv) What did Veeravara do for his master's sake?
- (v) How was he rewarded?

2. *Use in your own sentences :—*

far-off; sacrifice (as a *noun* and as a *verb*); all alone; forsake.

3. *Give one word for :—*

- (i) that cannot be seen.
- (ii) give back.
- (iii) that went before.

4. *Pick out three compound and three complex sentences in the Lesson. Show the different clauses, and the function of each of them. Show also the conjunctions that join the clauses.*

## 24. A BLESSING FOR THE BLESSED

daisy-fringe	furled	curled	furry
margin	isles	spices	downy
garret	clout	unblown	pageant

1. When the sun has left the hilltop,  
And the daisy-fringe is furled,  
When the birds from wood and meadow  
In their hidden nests are curled,  
Then I think of all the babies  
That are sleeping in the world. . .
2. There are babies in the high lands  
And babies in the low,  
There are pale ones wrapped in furry skins  
On the margin of the snow,  
And brown ones naked in the isles  
Where all the spices grow.
3. And some are in the palace,  
On a white and downy bed,  
And some are in the garret  
With a clout beneath their head,  
And some are on the cold, hard earth,  
Whose mothers have no bread.

4. O little men and women,  
     Dear flowers yet unblown—  
 O little kings and beggars  
     Of the pageant yet unshown—  
 Sleep soft and dream pale dreams now,  
     To-morrow is your own.

Laurence Alma-Tadema

### EXERCISES

1. Say :—

- (i) When does the poet think of the sleeping babies ?
- (ii) What kind of babies does the poet mention in the poem?
- (iii) How does she bless the babies ?

2. You know how to analyse a simple sentence. In analysing a *compound* sentence, you are to show the different clauses and the conjunctions that join them. These conjunctions are called *connectives*. A compound sentence may contain one or more sentences. In analysing a *complex* sentence, you are to show and name the different clauses and explain their functions. Analyse stanzas 1 and 2 of the poem.

## 25. POPULAR SUPERSTITIONS

flicker(ed)	unwelcome	affairs	alarm
odd	fancy	spilt	disaster
amiss	misfortunes	superstitions	rusty
assembly	mirth	panic	problem
superstitious	ghosts	toothache	ignorance
	actually	avert	

1. I went yesterday to see an old friend. I found

his whole family very sad. I asked him the reason, and he told me that his wife had dreamt a strange dream the night before. She imagined that the candle in her room flickered and cast a strange shadow. She had heard that this vision of "a stranger in the candle" was a sign that an unwelcome visitor would come to the house the next day. My friend's wife now came into the room. I noticed a deep sadness in her face. I felt amused. I had just heard of her dream, and knew the cause of her sadness. As soon as she saw me, she turned to her husband and said, "My dear, you now see the stranger who was in the candle last night."

2. Soon after this, they began to talk of family affairs. A little boy now came and told the lady that he was going to school that day for the first time. She cried out in alarm. "No, child, you shall not begin upon a Thursday; tell your writing-master that Friday will be soon enough." I was surprised to find that the poor boy was going to lose a day because of his mother's odd fancy.

3. I was then asked to join them at dinner. While we were dining, the lady asked me to pass her the salt. In my hurry, I spilt a little salt on the table. At this, she immediately cried out in fear, "Oh, the salt fell towards me. Some evil is bound to follow." I looked foolish, and could not think what wrong I had done. Both husband and wife stared at me as though I had brought a disaster on the family. The lady said to her husband, "Do you not remember,



my dear, that the pigeon-house fell the very afternoon our careless maid had spilt the salt upon the table?" "Yes," said he, "and the next post brought us the news that a war had broken out in Japan." I felt guilty and foolish after having done all this mischief.

4. I finished my dinner as quickly as I could, and did not speak another word. I put down my knife and fork, and laid them by chance across one another on my plate. The lady at once cried out, "Don't cross your knife and fork. Please place them side by side." I did not know what I had done amiss. I thought that perhaps there was some old superstition connected with it. Therefore I at once obeyed the lady. I put down my knife and fork side by side. I took a vow that I would always put them down like that in future.



5. It is not difficult to see when a person does not

like you. I quickly saw from the lady's looks that she thought me an odd fellow, likely to bring misfortunes on the family. So I took my leave immediately after dinner, and returned to my own house.

6. On my return home, I began to think of the evils that these superstitions bring with them. They trouble us with false fears and needless sorrows. The natural misfortunes of life are heavy enough, and we make them heavier by our own folly. I have heard that a shooting star has spoiled a night's rest of a whole family, and an owl at midnight has alarmed it more than a band of robbers. The voice of a cricket has caused more terror than the roaring of a lion. Even a rusty nail or a crooked pin has filled many a heart with fear.

7. I remember that I was once in an assembly of ladies and gentlemen. There was much noise and mirth. All of a sudden, an old woman remarked that there were thirteen of us in the company. This remark spread panic over all those who were present. One or two of the ladies got up to leave the room. But I solved the problem by going out. This reduced the unlucky number "thirteen" by one, and the fears of the company were set at rest.

8. Superstitious people suffer as much from trifling accidents as from real evils. I know an old lady who is always seeing ghosts and spirits. The other day, she was greatly frightened by a dog that howled in the stable when she was lying ill with toothache.

9. Superstitions arise from ignorance. Wise men try to cut down the evils of life by reason and faith. Fools add to the evils of life by superstitious fancies.

10. For my own part, I should not care to know my future through such signs. I know it would only add to my misery. I should suffer from sorrows before they actually came. I have perfect faith in God and I believe that my future is safe in His keeping. When I lie down to sleep, I commit myself to the care of God ; when I awake, I give myself up to His direction. When evils threaten me, I look up to Him for help. I have not the slightest doubt that God alone can avert them, or turn them to my advantage.

11. I do not know either the time or the manner of the death I am to die. I do not feel at all anxious about it. I know that God knows all that is in store for me. I am sure that He will not fail to comfort and support me at all times.

*Adapted from Joseph Addison*

### EXERCISES

1. Say :—

- (i) Why was my friend's family sad ?
- (ii) What did I do during dinner which frightened my friend's wife ?
- (iii) What are the evils of superstition ?
- (iv) Why am I not superstitious ?

2. Construct sentences of your own, using the following :—

flicker ; odd ; pass (as a *transitive* and as an *intransitive* verb) ; alarm.

3. *Analyse the following sentences :—*

(i) She had heard that this vision . . . next day.

(Paragraph 1)

(ii) I have not the slightest doubt . . . to my advantage.

(Paragraph 10)

4. *Turn into the Indirect Form of Narration :—*

The lady said to her husband, “. . . broken out in Japan.”

(Paragraph 3)

5. *Parse the word in italics in the following :—*

His wife had dreamt a strange *dream* the night before.

## 26. HARUN AL RASHID

striking	figures	vigorous	caliph
extending	remarkable	piety	disguise
remedy	injustice	relieve	miserable
observance	prostrations	alms	pilgrimage
dominions	philosophers	instinct	frequently
administration	lawlessness	acquaint	personally
patron	efficient	tyrant	mosques
counsellors	prosperous	violent	disloyal
scattered	vizier	career	tribute
discharged	pawn	unbelieving	oppressed
ravaged	journeyed	entrusted	resigned

1. One of the most striking figures in the history of Islam is Harun al Rashid, or Harun the Just, the Caliph of Baghdad. He was the most powerful and vigorous of the Abbasid Caliphs, his

rule extending from India to Africa. He was remarkable both as a man and as a ruler, and was noted for his piety and deep love for his people.

2. The story has come down to us that this remarkable Caliph used to roam in the streets of Baghdad by night in disguise. He did this to see things with his own eyes so that he might remedy injustice and relieve the oppressed and miserable.

3. Harun is famous for his careful observance of the rites of Islam. He performed daily one hundred prostrations and distributed 1,000 *dirhems* in alms. In the first year of his reign, he performed the pilgrimage to Mecca, and repeated it afterwards many times. On every occasion, he scattered coins among the people, and carried in his train crowds of poor pilgrims. Even when he went out on a pilgrimage, he was surrounded by his courtiers, learned men, doctors of the law, poets and philosophers.

4. Harun was a soldier by instinct and training, and he repeatedly took the field himself. He frequently travelled over his dominions to put down lawlessness. He tried his best to acquaint himself with the condition of his subjects, and personally inspected everything. He never spared himself trouble or labour in the work of government.

5. His administration was very strong and efficient. Merchants, scholars, and pilgrims journeyed through his vast empire, perfectly free from danger. He never used his power like a tyrant. He governed with the sole intention of securing the happiness of

his subjects. He covered the countries under his rule with mosques, colleges, schools, hospitals, roads, bridges and canals. He was a great patron of art and literature.

6. Harun was perhaps the ablest ruler of the Abbasid race. His government was wise and just. It was at the same time grand and prosperous. Bold and active in his habits, he carried on violent wars against the Greeks in the early part of his reign; and all through his rule he never gave any rest to his enemies. Eight or nine years after he had commenced his rule, he forsook Baghdad and set up his court at Ar-rakka in the north of Syria. He did so in order to hold disloyal Syria in check, although he loved Baghdad better than any other place in the whole world.

7. Harun listened with the utmost respect to the advice of his counsellors. The glory and fame of his administration is mostly due to this. Fortunately for him, the men to whom he entrusted the government were wise and able. In his boyhood, Harun's tutor was the famous man of learning, Yahya. When Harun became the Caliph, he made his tutor, Yahya, his counsellor and vizier. Harun called him "father", as a mark of affection. He always listened to his advice, which was always for the good of the young prince and his subjects. Later on, when, owing to old age, Yahya resigned the office of vizier, his son, Jaafar, was entrusted with the office. He, too, discharged his duties with great success.



8. The strength and courage of Harun were displayed on several occasions in the course of his career. During his war against Byzantium, he extorted tribute from Irene, the Byzantine empress. When her son, Nicephorus, succeeded to the throne, he sent this insulting letter to the Caliph :—"From Nicephorus, King of the Greeks, to Harun, King of the Arabs. Irene hath parted with the castle, and contented herself with the pawn. She has paid thee money, the double of which thou shouldst have paid to her. It was but a woman's weakness. Wherefore, return what thou hast taken, or the sword shall decide." On reading the letter, Harun fell into a rage, and calling for pen and ink, wrote on the back of the letter :—"From Harun, Commander of the Faithful, to Nicephorus, dog of the Greeks. I have read thy letter, son of an unbelieving mother. The answer is for thine eye to see, not for thine ear to hear." And Harun was as good as his word. He at once marched against Nicephorus, and ravaged his lands. He brought him to his knees and exacted fresh tribute from him.

9. Towards the close of his life, he made grand arrangements for sending his three sons on a pilgrimage to Mecca. He presented each of his sons on this occasion with a million gold pieces. After a brilliant reign of twenty-three years, Harun died in A.D. 809 at the age of forty-seven. He fell ill when on his way back from a field of battle, and died soon after.

## EXERCISES

### 1. Say :—

- (i) How did Harun try to find out all about his people ?
- (ii) Whom did he take with him when he went on a pilgrimage ?
- (iii) What did he do for the good of his subjects ?
- (iv) How did he treat his vizier, Yahya ?
- (v) What happened between him and Nicephorus ?

### 2. Use in your own sentences :—

striking ; noted ; remedy (as a *noun* and as a *verb*) ; spare ; resign ; display ; tribute ; succeed (as a *transitive* and as an *intransitive verb*).

### 3. Pick out the Participles and Gerunds in the Lesson.

### 4. Fill in the blanks :—

- (i) Irene contented — with the pawn.
- (ii) He — his duties — great success.
- (iii) He was noted — his piety.

### 5. Analyse the following sentence :—

He always listened to his advice, which was always for the good of the young prince and his subjects. (Paragraph 7)

## 27. YUSSOUF

partake	outcast	dread	tribes
depart	entertain(ed)	saddle(d)	flight
balance(d)	prying	enkindle(s)	yearn
	decrees	avenge(d)	

1. A stranger came one night to Yussouf's tent,  
 Saying, "Behold one outcast and in dread,  
 Against whose life the bow of power is bent,  
 Who flies, and hath not where to lay his head;

I come to thee for shelter and for food,  
To Yussouf, called through all our tribes,  
‘the Good’.”

2. “This tent is mine,” said Yussouf, “but no more  
Than it is God’s ; come in, and be at peace ;  
Freely shalt thou partake of all my store  
As I of His who buildeth over these  
Our tents His glorious roof of night and day,  
And at whose door none ever yet heard ‘Nay’.”
3. So Yussouf entertained his guest that night,  
And, waking him ere day, said : “Here is gold ;  
My swiftest horse is saddled for thy flight ;  
Depart before the prying day grow bold.”  
As one lamp lights another, nor grows less.  
So nobleness enkindleth nobleness.
4. That inward light the stranger’s face made grand,  
Which shines from all self-conquest ; kneeling  
low,  
He bowed his forehead upon Yussouf’s hand,  
Sobbing : “O Sheik, I cannot leave thee so ;  
I will repay thee ; all this thou hast done  
Unto that Ibrahim who slew thy son !”
5. “Take thrice the gold,” said Yussouf, “far with  
thee  
Into the desert, never to return,  
My one black thought shall ride away from me ;

2

First-born, for whom by day and night I yearn,  
Balanced and just are all of God's decrees;  
Thou art avenged, my first-born, sleep in peace!"

*James Russell Lowell*

### EXERCISES

1. Say :—

- (i) What did the stranger first say to Yussouf?
- (ii) What was Yussouf's reply?
- (iii) What did he say to the stranger early next morning?
- (iv) Who was the stranger?
- (v) How did Yussouf think that his murdered son had been avenged?

- 2. Give the substance of the poem in your own words.
- 3. Change the Narration of stanza 5 (Direct to Indirect).
- 4. Show the clauses in stanza 4 of the poem.

### 28. HOW PERSEUS SLEW THE GORGON

bleak	freeze	freezing	fens
drift-wood	venerable	insolent	nodding
grope(d)	nymphs	ferns	unbidden
venomous	cavern	errand	glare
bashful	tresses	mortal	blinking
aloft	rattled	vipers	immortals
swine	specks	yelling	brazen
talons	lessening	groaned	steadfastly
flapping	crag	sea-gull	sweeping

1. Perseus started on his journey, going over land and sea. His heart was bold and joyful. He had winged sandals which bore him each day a seven days' journey.

2. He walked over the moors and fens, day and night, toward the bleak north-west. He turned neither to the right hand nor to the left till he came to the Unshapen Land, and the place which has no name.

3. For seven days he walked through it, and at last he found the three Grey Sisters, by the shore of the freezing sea. They were nodding upon a white log of drift-wood, beneath the cold, white, winter moon; and they chanted a long song together, "Why, the old times were better than the new."

4. The three sisters had but one eye and one tooth between them. They passed the eye from one to the other, but for all that they could not see; and they passed the tooth from one to the other, but for all that they could not eat.

5. Perseus said, "O venerable mothers, wisdom is the daughter of old age. You therefore should know many things. Tell me, if you can, the path to the Gorgons."

6. Then one cried, "Who is this who reproaches us with old age?" And another, "This is the voice of one of the children of men."

And he said, "I do not reproach but honour your old age. I am one of the sons of men and am one of the heroes of Greece. The rulers of Olympus have sent me to you to ask the way to the Gorgons."

7. Then one replied, "There are new rulers in Olympus, and all new things are bad." And another, "We hate your rulers, and the heroes, and all the children of men." And another, "Who is this rash and insolent man who pushes unbidden into our world?"

Then one cried, "Give me the eye, that I may see him." And another, "Give me the tooth, that I may bite him."

8. Perseus saw that they were foolish and proud, and did not love the children of men. He stepped close to them, and watched till they passed the eye from hand to hand. And as they groped about between themselves, he held out his own hand gently. One of them put the eye into it, fancying that it was the hand of her sister. Then he sprang back, and laughed, and cried: "Cruel and proud old women, I have your eye; and I will throw it into the sea, unless you tell me the path to the Gorgons, and swear to me that you tell me right."

9. Then they wept and chattered, and scolded, but in vain. They were forced to tell the truth, though, when they told it, Perseus could hardly make out the road. "You must go," they said, "foolish boy, to the southward, into the ugly glare of the sun, till you come to Atlas, the giant. He holds the heaven and the earth apart. And now give us back our eye, for we have forgotten all the rest."

10. So Perseus gave them back their eye; but instead of using it, they nodded and fell fast asleep, and were turned into blocks of ice.



11. Perseus leaped away to the southward, leaving the snow and the ice behind. He saw far away a mighty mountain, all rose-red in the setting sun. Its feet were wrapped in forests, and its head in wreaths of cloud; and Perseus knew that it was Atlas, who holds the heaven and the earth apart. He came to the mountain, and wandered upward, among pleasant valleys and waterfalls, and tall trees and strange ferns and flowers. At last he heard sweet voices singing, and stopped to hear the song. He guessed that he had come to the garden of the Nymphs, the daughters of the Evening Star. He stepped forward and saw them dancing, hand in hand, around the charmed tree, which bent under its golden fruit; and round the tree-foot was coiled the dragon, old Ladon the sleepless snake. He lies there for ever, listening to the song of the maidens, blinking and watching with dry, bright eyes.

12. Then Perseus stopped, not because he feared the dragon, but because he was bashful before those fair maids; but when they saw him, they too stopped. He said to them, "Tell me, fair Nymphs, the way which leads to the Gorgons, that I may go on my way and slay them."

13. "Not yet, not yet, fair boy; come, dance with us around the tree in the garden which knows no winter, the home of the south wind and the sun. Come hither and play with us awhile."

"I cannot dance with you, fair maidens; for I must do the errand of the Immortals."

Then they sighed and wept; and answered—  
“The Gorgons! They will freeze you into stone.”

“It is better to die like a hero than to live like an ox in a stall.”

14. Then they sighed again and answered, “Fair boy, if you are bent on your own ruin, be it so. We know not the way to the Gorgons; but we will ask the giant Atlas, above upon the mountain peak. He is the brother of our father, the silver Evening Star. He sits aloft and sees across the ocean, and far away into the Unshapen Land.”

15. So they went up the mountain to Atlas, their uncle, and Perseus went up with them. And they found the giant kneeling, as he held the heaven and the earth apart. They asked him the way to the Gorgons, and he answered mildly, pointing to the sea-board with his mighty hand, “I can see the Gorgons lying on an island far away, but this youth can never come near them, unless he has the hat of darkness. Whoever wears this hat cannot be seen.”

16. Then cried Perseus, “Where is that hat, that I may find it?”

But the giant smiled. “No living mortal can find that hat, for it lies in the regions of the dead. But my nieces are immortal, and they shall fetch it for you, if you will promise me one thing and keep your faith.”

17. Then Perseus promised; and the giant said, “When you come back, show me the head of Medusa, that I may lose my feeling and my breathing, and

become a stone for ever ; for it is weary labour for me to hold the heaven and the earth apart."

18. Then Perseus promised. The eldest of the Nymphs went down into a dark cavern among the cliffs, out of which came smoke and thunder, for it was one of the mouths of Hell. And Perseus and the Nymphs sat down seven days, and waited trembling, till the Nymph came up again with the magic hat. Then all the Nymphs put the hat upon his head, and he vanished out of their sight.

19. He rose high up into the air, and held the mirror of his shield above his head. He looked up into it, that he might see all that was below him.

20. And he saw the three Gorgons sleeping, as huge as elephants. He knew that they could not see him, because the hat of darkness hid him ; and yet he trembled as he sank down near them, so terrible were their brazen claws.

21. Two of the Gorgons were foul as swine, and lay sleeping heavily, as swine sleep, with their mighty wings outspread ; but Medusa tossed to and fro restlessly ; and as she tossed, Perseus pitied her, she looked so fair and sad. But as he looked, from among her tresses the vipers' heads awoke. And Medusa, as she tossed, threw back her wings and showed her brazen claws ; and Perseus saw that, for all her beauty, she was as foul and venomous as the rest.

22. Then he came down and stepped to her boldly, and looked steadfastly in his mirror. He struck

with his sword stoutly once; and he did not need to strike again.

23. Then he wrapped the head in the goat-skin, turning away his eyes, and sprang into the upper air faster than he ever sprang before. For Medusa's wings and talons rattled as she sank dead upon the rocks; and her two foul sisters woke, and saw her lying dead.

24. Into the air they sprang, yelling, and looked for him who had done the deed.

On they rushed, sweeping and flapping, like eagles after a hare; but Perseus' sandals were too swift, even for the Gorgons. By nightfall they were far behind, two black specks in the southern sky, till the sun sank and he saw them no more.

25. Then he came again to Atlas, and the garden of the Nymphs; and when the giant heard him coming, he groaned and said, "Fulfil thy promise to me." Then Perseus held up to him the Gorgon's head, and Atlas had rest from all his toil; for he became a crag of stone, which sleeps for ever far above the clouds.

26. Then he thanked the Nymphs, and asked them, "By what road shall I go homeward again? I wandered far round in coming here."

27. They told him his road, and said, "Take with you this magic fruit. If you eat it once, you will not hunger for seven days. For you must go eastward and eastward ever."

28. Then they wept over Perseus, and he leapt

down the mountain, and went on, lessening and lessening like a sea-gull, away and out to sea.

*Adapted from The Heroes by Charles Kingsley*

### EXERCISES

I. Say :—

- (i) How did Perseus force the Grey Sisters to help him to find the way to the Gorgons?
- (ii) What happened to the Grey Sisters at last?
- (iii) What did the Nymphs say to Perseus when he asked them to tell him the path to the Gorgons?
- (iv) On what condition did Atlas help Perseus to find the way to the Gorgons?
- (v) What did the Gorgons look like?
- (vi) How did Perseus kill Medusa?
- (vii) How did Perseus fulfil his promise to Atlas?

2. Use in your own sentences :—

drift (as a *noun* and as a *verb*) ; make out ; past (in its different meanings) ; fast (as an *adjective* and an *adverb*) ; hunger (as a *noun* and as a *verb*).

3. Give the opposite gender of :—

sister ; daughter ; giant ; niece.

4. Change the Voice of :—

- (i) Give me the tooth.
- (ii) Perseus gave them back their eye.
- (iii) She will freeze you into stone.

5. Change into the Indirect Form of Narration :—

He said to them, "Tell me . . . and slay her." (Paragraph 12)

## 29. MY NATIVE LAND

strand	minstrel	pelf	renown
despite	concentred	wretch	raptures
	forfeit		

Breathes there the man, with soul so dead,  
 Who never to himself hath said,  
 "This is my own, my native land !"  
 Whose heart hath ne'er within him burned,  
 As home his footsteps he hath turned  
 From wandering on a foreign strand !  
 If such there breathe, go, mark him well;  
 For him no Minstrel raptures swell;  
 High though his titles, proud his name,  
 Boundless his wealth as wish can claim ;  
 Despite those titles, power and pelf,  
 The wretch, concentred all in self,  
 Living, shall forfeit fair renown,  
 And, doubly dying, shall go down  
 To the vile dust, from whence he sprung,  
 Unwept, unhonoured, and unsung.

*Sir Walter Scott*

### EXERCISES

I. Say :—

- (i) What does every man say to himself about his country ?
- (ii) What happens to the man who does not love his native-land ?



2. Pick out a gerund, and also the present and past participles in the poem.
3. Give the substance of the poem in your own words.

### 30. VINOBA, THE GREAT PILGRIM OF LOVE

mould(ed)	treasury	orator	scheme
volcano	menial	scavenging	extinguish(ed)
handicrafts	basic	untouchability	communal
contact	scriptures	astounding	absolute
downtrodden	independent		economically
self-sufficient	achieve(d)	sphere	malady
attain	dignity	volume	frail
mission	donor	non-violence	donate
	balance	ascetic	

1. Our mother and our motherland are dearer and greater than Heaven. India is our motherland. But though it is a vast country, and very fertile and rich in various crops, it is one of the poorest countries in the world in other ways. People mostly live upon cultivation, and are very poor. Those who are rich never try to improve the lot of the poor. But times are changing fast, and the great men of our land are trying to make all people equal. They are trying to bring about *sarvodaya*, meaning "the greatest good of one and all".

2. The tillers of the land give us our food and clothing. In sun and in rain, they work hard in the fields from morning to night. But most of them are mere workers on the land which does not belong to them. They work as slaves of the owners of the land. The owners, who are very few in number, take away



*By courtesy of The Statesman*

**Acharya Vinoba Bhave**

the fruits of the labour of the tillers, and live in pomp and luxury in the towns. The landless tillers

themselves get almost nothing for their hard labour, and live a miserable life. They have neither enough food to eat nor sufficient clothes to wear.

3. For long, long years the landless poor have been passing their days in misery and suffering. No one ever came to help them. No one ever felt any pity for them.

4. At last there came a great man to help the landless poor. He is Acharya Vinayak Narahari Bhawe, better known as Acharya Vinoba Bhawe. He began the great *bhoodan yajna* movement. It is a movement for inducing the landlords to make a gift of a portion of their land to be distributed amongst the landless poor. Vinoba began this movement in April 1951, and since then he has been travelling on foot through many places in Southern India, Madhya Pradesh, Uttar Pradesh, Bihar and West Bengal with his followers. He has received gifts of thousands and thousands of acres of land which he has passed on to the poor who have not an inch of land to call their own.

5. Vinoba Bhawe was born in 1894 in Maharashtra. He is a Brahmin by caste. He was the eldest of the five children of Naharai Sambhurao Bhawe and Rukmini Devi. The Bhaves belonged to a fairly well-to-do family.

6. In his childhood Vinobaji was most unruly. But the influence of his sensible and pious mother and his wise and practical father moulded his character and made him a God-fearing and practical man.

7. At school, up to the sixth standard Vinoba always stood first in his class. He soon lost interest in ordinary studies in school, and somehow passed his examinations. But his passion for private study grew, and filled his mind with a rich stock of knowledge. He became a great scholar in Sanskrit. Besides Sanskrit, Mathematics and Philosophy were his favourite subjects of study. Of Mathematics he wrote, "Next to God, if I love anything best, it is Mathematics." He has learnt many languages. Mahatma Gandhi called him "a treasury of knowledge". He is a fine orator, and his speeches are clear and to the point.

8. When Mahatma Gandhi settled in the Sabarmati Ashram, Vinoba joined the Ashram. Gandhiji said that Vinoba was "one of the few pearls in the Ashram" who did not "come, like others, to be blessed by the Ashram, but to bless it; not to receive, but to give." But Vinoba has himself said, "Only I know what I have got in the Ashram. It was an early ambition of mine to distinguish myself by a violent deed in the service of the country. But Bapu cured me of that ambition. It is he who extinguished the volcano of anger and other passions in me."

9. Vinoba joined the Ashram almost at its start. He took part in every menial activity of the Ashram, from scavenging to cooking. He devoted the largest part of his time to spinning, in which he has attained a skill which is very rare. He believes that everyone in India should spin. It

would remove the poverty in the villages and put life into them. He is a born teacher, and took an active part in the Ashram scheme of education through handicrafts. He has made people realize that handicrafts, like spinning, can be used very fruitfully for basic education. He has changed the method of *tukli* spinning, and shown what great things it can do. For perfect spinning, he probably has no rival in all India.

10. Vinoba has banished every trace of untouchability from his heart. He believes in communal unity. In order to know the essence of Islamic thought and culture, he gave one year to the study of the Koran in the original. He had to learn Arabic for the purpose. He found that this study was necessary for cultivating a living contact with the Muslims. He has studied the scriptures of the important religions of the world. His knowledge of the Bible and the Koran is astounding. In his study of other religions, he has always looked for their merits rather than for their defects.

11. In politics, he is a believer in non-violence. But Vinoba's heart is really not in politics. His chief concern is the well-being of the downtrodden people of the country. Therefore he is content to confine his activities to the villages. His ideal is to make the villagers independent and capable of managing their own affairs and of protecting their own interests. He believes that the villages have to become economically self-sufficient, producing as

far as possible, all that they require for themselves.

12. Gandhiji applied the law of love with great success in politics. India achieved her freedom from British rule without violence. He left it for Vinoba to apply the law of love in the social and economic sphere. Now Vinoba is showing that non-violence can achieve wonders there also in freeing the weak from the strong.

13. Labour and money are the two main forces in the world. In order to escape from labour, people now are too eager to lay by money. The root of the malady of the present-day world lies in its absolute faith in money. As long as money occupies its present high place, labour cannot attain dignity, however much it may improve in its quality and volume. Vinobaji has been trying heart and soul to pull down money from its high place and raise the dignity of labour.

14. Like his master, Vinobaji is frail in body. This little ascetic walked more than 1,800 miles through South, Central and North India gathering countless followers of *ahimsa* and *bhoodan yajna* or "the land-gift sacrifice". His mission captured the nation. He became known in Telengana as "the god who gives away land".

15. Vinoba accepts the gift of land from the poor and the rich alike. He says that his movement is a *yajna* in which everybody must offer what he or she can. What counts is the richness of the heart. And who does not know that those called "poor" often have a heart richer than those called "rich"? For



did not Jesus say : "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God" ?

16. No doubt rich landlords often donate lands just in order to gain things like official favours and rewards, and public fame. Sometimes they part with a disputed portion of their property to kill, as they would fondly imagine, two birds with one stone. Vinoba is fully aware of these tricks. But this does not disturb him. He says:

"I am an ocean in which rivers come with all types of waters — dirty, hard, soft or fine. I accept them with full grace."

17. Many often complain that the rich give only a very small portion of their land. To this his bold answer is :

"Let them give to-day what they can. More they will give to-morrow, and the balance the day after. For all land is God's, not theirs."

### EXERCISES

- i. (i) Why is our country the poorest in the world ?
- (ii) What are *sarvodaya* and *bhoodan yajna* ?
- (iii) What is the general condition of the tillers of our country ?
- (iv) What has Vinobaji been doing for the landless poor ?
- (v) Why does he take gifts of land from the rich and the poor alike ?
- (vi) What is Vinobaji doing to raise the dignity of labour ?
- (vii) Why did Gandhiji call him "one of the few pearls of the Ashram" ?

2. *Give a short life-sketch of Vinoba Bhave.*
3. *Make sentences with :—*  
 well-to-do ; self-sufficient ; lay by ; as far as possible ; heart and soul.
4. *Turn into the Indirect Form of Narration :—*  
 But Vinoba has himself said, "Only I know . . . passions in me." (Paragraph 8)

### 31. GIVE US MEN

fiction      stalwart      inspire      tempest      cringe  
                  falter      altar

1. Give us men !  
 Men from every rank,  
 Fresh and free and frank :  
 Men of thought and reading,  
 Men of light and leading,  
 Men of loyal breeding,  
 The nation's welfare speeding :  
 Men of faith and not of fiction,  
 Men of lofty aim in action,  
 Give us men — I say again  
 Give us men !
2. Give us men !  
 Strong and stalwart ones :  
 Men whom highest hope inspires,  
 Men whom purest honour fires,  
 Men who trample self beneath them,  
 Men who make their country wreath them

As her noble sons,  
Worthy of their sires:  
Men who never shame their mothers,  
Men who never fail their brothers,  
True however false all others,  
Give us men — I say again  
Give us men !

3. Give us men !

Men who when the tempest gathers  
Grasp the standard of their fathers  
In the thickest fight:  
Men who strike for home and altar.  
(Let the coward cringe and falter,)  
God defend the right !  
True as truth though low and lonely,  
Tender as the brave are only:  
Men who tread where saints have trod,  
Men for country, home and God ;  
Give us men — I say again  
Give us such men !

*Bishop of Exeter*

### EXERCISES

1. Say :—

What kind of men should a country wish for ?

2. Use in your own sentences :—

light (as a *verb* and as a *noun*) ; stalwart ; wreath ;  
wreath ; shame (as a *noun* and as a *verb*) ; altar ; alter.

3. Analyse the following sentence :—

Give us men who when the tempest gathers grasp the standard of their fathers in the thickest fight.

## 32. TELEVISION

television	inventor	screen	apparatus
dummy	telegraphy	illustrations	broadcasting
convey(ing)	expression	transmission	transmit
transmitter	flickering	threadbare	image
thrill	puzzled	televisor	possibilities
reproduce	sensational	intense	performance

*on board*

1. The telephone was invented more than seventy years ago. The world was filled with wonder when voices could be heard over great distances. People then thought that perhaps one day, also, things would be seen at a great distance.

2. The scientists never rest idle. They began to find out ways of seeing things from far away. They tried and failed again and again. This went on until one day, in October 1925, a young Scottish inventor could see a far-away thing on a screen. His name was John Logie Baird. Poor and unknown, he was working alone in a small room in London. Suddenly he saw on the screen of his home-made apparatus the image of a dummy head that was in the next room. Baird is therefore the first scientist who has given us "long-distance eyes" by which we can see persons or objects thousands of miles away.

3. Before television was invented by Baird,

scientists had succeeded in sending pictures through the air by telegraphy. In 1907, a picture of King Edward VII was sent through the air in twenty minutes by a German named Korn. Since then, the sending of pictures by telegraphy has made rapid progress. Illustrations sent over great distances in this way appear regularly in our newspapers.

4. In 1888, Hertz's discovery of wireless waves made broadcasting possible. This was another step towards seeing at a distance. But the real problem of wireless sight yet remained to be solved. For this, it was necessary to have a way of sending through the air very quickly, not dim shadows, but clear, sharp, complete pictures.

5. It was Baird who, in 1925, first succeeded in conveying through the air, not a dim shadow, but a face having expression, with light and shadow. Baird had a passion for scientific inventions. He was strongly attracted by the problems of television when he was a student. In his small laboratory in London he was busy with his experiments. He invented television after various attempts. He could first transmit dim shadows from a transmitter to a receiving apparatus. Through this home-made apparatus, Baird's visitors saw on the screen of the receiver a small, flickering shadow.

6. After some time, Baird succeeded in transmitting outlines of simple objects in black and white. It was a forward step from shadows to reflected light. Money ran short. Baird even found it difficult to

secure food. For days he moved about in threadbare clothes to collect money to continue his work. No one was interested in television because none believed it to be possible. In despair Baird turned at last to friends, who gave him liberal help. It was on an October afternoon in 1925 that Baird had the first thrill of television. He had long been using a dummy's head for his experiments. That day it appeared upon the receiving screen as a real image. Baird placed the office-boy before the transmitter, and went to the next room to see what would appear on the receiving screen. The screen was entirely blank. Puzzled and disappointed, Baird went back to the transmitter and there the cause of the failure became at once clear. The boy, scared by the intense light, had moved a yard or so away from the transmitter. Baird gave him half a crown and assured him that there was no danger. The boy took up his position again before the apparatus. This time his head appeared on the receiving screen quite clearly.

So the first person in the world to be televised had to be paid a bribe !

7. Baird invited scientists to his laboratory to see his apparatus at work. He now named it "the televisor". The scientists came, and looked on with intense interest as images of living faces were transmitted from one room to the other. The vision of fifty years was fulfilled; and "seeing at a distance" was now a reality. No longer was there any doubt about television and its possibilities. Money began



to flow in, and Baird began to move from his small room to larger rooms fully equipped. Here the inventor continued his efforts to make his apparatus perfect. In the course of two years, Baird was able not only to reproduce faces sharp and clear, but also to show lips moving. In 1928, a wireless officer on board a ship received and recognized the face of a lady sitting before the transmitter in London, 1,500 miles away. The television apparatus was not affected by the rolling of the ship. Gradually events such as horse races, the Oxford and Cambridge Boat Race



Watching Television

*By courtesy of The Statesman*

and sensational football matches have been televised with perfect success. In 1939, thousands saw the transmission of an actual performance from a London theatre.

8. During early experiments in television, Baird found that persons to be televised must sit in a blindingly strong light. By his later experiments he made it possible to televise objects in ordinary daylight. Television is one of the greatest wonders of modern science.

### EXERCISES

1. *Say :—*

- (i) What did people think when the telephone was invented?
- (ii) Who first gave us the "long-distance eyes" and how?
- (iii) How were pictures sent a long distance before television was invented?
- (iv) What is television? How was it invented?

2. *Give a short history of the invention of television.*

3. *Analyse the following sentence :—*

Baird gave him half a crown and assured him that there was no danger.

4. *Fill in the blanks :—*

- (i) Images of living faces were transmitted — one room — the other.
- (ii) Baird had a passion — scientific inventions.
- (iii) He was busy — his experiments.

5. *Make sentences with the following :—*

dummy ; at a distance ; find out ; threadbare ; sensational.

### 33. THE DIVINE IMAGE

thankfulness                      clime

1. To Mercy, Pity, Peace, and Love  
    All pray in their distress;  
    And to these virtues of delight  
    Return their thankfulness.
2. For Mercy, Pity, Peace, and Love  
    Is God, our Father dear,  
    And Mercy, Pity, Peace, and Love  
    Is man, His child and care.
3. For Mercy has a human heart,  
    Pity a human face,  
    And Love, the human form divine,  
    And Peace, the human dress.
4. Then every man of every clime,  
    That prays in his distress,  
    Prays to the human form divine,  
    Love, Mercy, Pity, Peace.

*William Blake*

#### EXERCISES

I. Say :—

- (i) To whom does every one pray in their distress?
- (ii) Why are Mercy, Pity, Peace and Love called "God" and "man"?
- (iii) Why are Mercy, Pity, Peace and Love described as "the human form divine"?



2. Give reasons for the use of capital letters in Mercy, Pity, Peace, Love, Father and His (stanza 2).
3. Analyse stanza 4.

### 34. THE QUEST AND CONQUEST OF MOUNT EVEREST

descent	snow-blindness	exhausted	exhaustion
ascent	cylinders	stray	dysentery
approaches	edge	glimpse	transport
avalanche	pitched	mountaineering	
	assault	photographs	

1. Mount Everest is the highest mountain-peak in the world. It is a Himalayan peak situated in Tibet, and its height is 29,002 feet. The peak is called "Everest" after Sir George Everest. He completed the survey of the Himalayas in 1841, and fixed the position and height of this peak.

2. To climb the highest mountain-peak in the world has been the dream of all great mountain-climbers. For nearly a quarter of a century attempts have been made by bands of bold mountaineers to climb Everest. The story of these expeditions had been so far a sad tale of failure and misfortune. At last, on 29 May 1953, Mount Everest was climbed. The glory of this great feat goes to our countryman, Tenzing Norkey, and to Edmund Hillary, a New Zealander.

3. Mountaineering is always a hard and risky